3057. ee. 1.

AN HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

The Epiſtles of S^t JAMES, S^t PETER, S^t JOHN, and S^t JUDE,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Antient Readings.

II. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

III. A *Paraphraſe*, wherein not only the *Difficult Expreſſions* and *Paſſages* are explain'd, but alſo the *Deſign* of the Apoſtle, and the *Method* uſed by Him in proſecuting his Deſign, are ſet forth by Proper Diviſions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopſis* ſubjoin'd to the End of the Epiſtle.

IV. Short *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

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OXFORD,

Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London.* 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Julii 1. 1715.

An ADVERTISEMENT

To the READER.

HAVING *gone thro' the* Epiſtles of the NEW TESTAMENT, *I deſign alſo* (GOD *willing*) *to Publiſh* a Paraphraſe on the Revelation of St JOHN *after the ſame manner, which is already finiſh'd. But the Underſtanding of the* Book of DANIEL *conducing very much to a Right and Clear Underſtanding of the* Revelation of St JOHN, *I deſign* (G. *W.*) *to publiſh my* Paraphraſe &c. on the Book of DANIEL *in the Firſt place, and as faſt as the Preſs can work it off, the Copy being all ſometime ſince made Ready for the Preſs.*

E. WELLS.

ERRATA.

Page 1. *line* 1. *of Annotations, read* Luk. 6. 15. *p.* 2. *l.* 13. *of Annotat. r.* One certain City or Region. *p.* 10. *v.* 25. *r.* ὃ παρεμείνας, ὅτος τότε ἀκριτὴς ἐπλανᾶτο ἡδονῆς ἡδόμενος, ἀλλὰ πιστὸς ἦγε, ὅτε μαθήσεις. *p.* 27. *l.* 18. *r.* for that instead of this ye ought to say. *p.* 30. *v.* 12. *the Note belonging to the* (†) *or Amendment here of the Common Reading is left out, and is to be supply'd thus:* † So Alex. and some other MSS. and All the four Ancient Versions. *p.* 37. *v.* 2. *r.* and consequently to entitle them to the Benefits of the Gospel Covenant. *p.* 41. *in the Marginal note r.* the Glory that should follow *after* such their Sufferings. *p.* 46. *the Note to the Amendment of the Text in* v. 2. *is omitted, and is to be supply'd thus:* Εἰς σωτηρίαν is read in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions &c. *p.* 56. *v.* 7. *r.* as Fellow-heirs of the Grace. *p.* 60. *l.* 9. *of Annot. r.* an Interrogation or Enquiry, or the like. *p.* 99. *l.* 31. *r.* and bear Witness, and declare unto you. *p.* 102. *v.* 3. *r.* χαίσκομεν. *p.* 109. *l. penult. r.* in this and the following Verse. *p.* 116. *l. ult. r.* τῇ ὀνόματι αὐτοῦ. *p.* 121. *l.* 13. *r.* less than now it is. *p.* 128. *v.* 18. *r.* we know that whosoever is born. *ibid. v.* 19. *r.* whole World lies under. *p.* 136. *v.* 6. *r.* who have born Witness.

THE GENERAL EPISTLE OF JAMES THE APOSTLE.

THE PREFACE.

THE Writer of this Epiſtle is eſteem'd, with the much greateſt probability, St *James* the Leſs, and One of the Twelve Apoſtles, * and Biſhop of Jeruſalem. And as it is agreed among the Learned, that this Epiſtle was writ by Him about A. D. 60. ſo it ſeems moſt likely, that it was writ from *Jeruſalem*, where he uſually Reſided, as being the ſettled Biſhop thereof.

I. The *Time* and *Place* of writing this Epiſtle.

The *Deſign* of this Epiſtle ſeems to have been Principally, on one hand to eſtabliſh the Orthodox Jewiſh Chriſtians in the Faith, and to encourage them to undergo, not only Patiently but even Cheerfully, the Afflictions and Troubles brought upon them by their perſecuting Brethren; and on the other hand to take off both the Unbelieving Jews and Judaizing Believers, (i. e. ſuch Jewiſh Believers as were ſtill Zealous for the Law) from perſecuting their Chriſtian and Orthodox Brethren; as alſo from raiſing publick Commotions in order to Free themſelves from the Power and Dominion of the Romans. But having ſuch Occaſion to write, the Apoſtle takes the Opportunity to Rectify alſo ſeveral Wrong and Pernicious Errors, that obtain'd among the Jews in general.

II. The *Deſign* thereof.

* He is in reckoning up the Twelve Apoſtles, call'd *Mat.* 10. 3. and *Luke* 6. 15. *the Son of Alphæus*; and He is by the concurrent Teſtimony of the moſt Ancient Writers eſteem'd the ſame with *James* reckon'd *Mat.* 13. 55. among the *Brethren* of our Lord, being the Son of *Joſeph* by a former Wife before the Virgin *Mary*; whence it follows that either *Joſeph* was otherwiſe call'd *Alphæus*, or (as Some conjecture) that *James* was call'd *the Son of Alphæus*, as being of ſome particular Sect among the Jews call'd *Alphæans*, from an Hebrew word denoting a Family or Society of Devout and Learned Men of ſomewhat more Eminency than the reſt.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

THE GENERAL EPISTLE OF JAMES THE APOSTLE

TEXT.

Κεφ. α'.

ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις· 3 γινώσκοντες ὅτι

TRANSLATION.

Chap. I.

JAMES a Servant of God and of the Lord Jesus Christ, to the twelve Tribes which are scatter'd abroad, greeting.

2 My Brethren, count it all joy, when ye fall into divers *Trials:

3 Knowing *this*, that the

τὸ

ANNOTATIONS.

(*a*) It is I think generally suppos'd that this Epistle of St *James*, as also the two Epistles of St *Peter*, and the first Epistle of St *John*, are so call'd, as being written to All Christians in *general*. But as Mr *Mede* has well observ'd in Chap. 15. of his Treatise of the *Apostacy of the Latter Times*, they *cannot be thus call'd, because written to all Christians indefinitely and generally, since the Contrary expressly appears in* the Epistles of St *James* and St *Peter*; The Epistle of St *James* being directed only to the *Twelve Tribes*, viz. of the Israelites, Jam. 1. 1. and in like manner the first Epistle of St *Peter* being directed to those (only) of the Dispersion in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, 1 Pet. 1. 1. and the second Epistle of St *Peter* being directed only to the same as the first, as appears from 2 *Pet.* 3 1. It remains therefore that the said Epistles are styl'd *Catholick* or *General*, because they are written to those of the Circumcision, who were not a People *confin'd to any one certain City or Region*, but *dispers'd thro' every Nation*, as we read *Act.* 2. 5, &c.

(*aa*) See the Note (*b*) on *Rom.* 1. 1.

(*b*) That the Writer of this Epistle was *James*, the first Bishop of Jerusalem, is agreed on among the Learned, as also that the said *James* was surnam'd *the Just*. But it is not so well agreed on, whether this *James* was the same with *James* the Son of Alphæus, and one of the Twelve Apostles, or a Different Person from Him. The former Opinion seems to be Best grounded, concerning which see Dr *Cave* in his Life of *James the Less*, by which surname this Apostle is distinguish'd from the other Apostle of this Name, that was the Son of Zebedee,

THE (a) GENERAL EPISTLE OF JAMES THE APOSTLE.

PARAPHRASE.

The INTRODUCTION.

Chap. I. JAMES a Servant *in a* (*aa*) *ſpecial manner, i. e. a Miniſter,* (*and that of the* (*b*) *Apoſtolical Rank*) of God and the Lord Jeſus Chriſt, to *Thoſe of* the Twelve Tribes *of Iſrael,* which are ſcatter'd abroad *among the Gentiles, and* (*c*) *more eſpecially to ſuch of them as profeſs the Faith of Chriſt, ſendeth* greeting.

SECTION I.

The Apoſtle encourages the Jewiſh Chriſtians to Patience *under their Sufferings for the Goſpel; and rectifies Two wrong Notions that obtain'd among the Jews in general, viz. One as to the* Cauſe of Sin, *the Other as to the* Cauſe of Virtue *in Man.*

I. The Apoſtle *encourages* the Jewiſh Believers to *Patience*, as tending to render them *perfect* in Chriſtianity.

2 My Brethren, *ſuch of you I mean as profeſs the Chriſtian Faith,* count it *not matter of Sorrow, but of* all Joy, when ye fall into divers *Afflictions or* (*d*) Trials; 3 knowing this *that ſuch Afflictions are permitted*

ANNOTATIONS.

bedee, and Brother of John, and that is ſtyl'd the *Great*, either becauſe he was Elder than the Son of Alphæus, or on account of ſome peculiar Honours and Favours, which our Lord confer'd upon him.

(*c*) That this Epiſtle was written to the Diſpers'd *Jews* in general, *Unbelievers* as well as *Believers*, ſeems evident enough from ſeveral Paſſages therein, which can be applied to the *Unbelieving* Jews only. However it is probable, that it was *chiefly* deſign'd for the Benefit and Comfort of the Believing Jews.

(*d*) Tho' *Temptations* and *Trials* do in themſelves literally ſignify the ſame, yet *Temptations* being, at leaſt now a-days, generally or always us'd in common Speech in an ill ſenſe, ſo as to denote *Temptations to Sin*, which is altogether con-

TEXT.

τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσεται αὐτῷ. 6 Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. 7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου. 8 Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

TRANSLATION.

Trying of your Faith worketh Patience;

4 *And let Patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 But if any of you * want wiſdom, let him ask of God, that gives to All men liberally, and upbraideth not; and it ſhall be given him.

6 But let him ask in Faith, nothing wavering: for he that wavereth, is like a wave of the Sea, driven with the wind and toſs'd.

7 For let not that man think, that he ſhall receive any thing of the Lord.

8 A double-minded man is unſtable in all his ways.

9 Let the Brother of low degree rejoyce in that he is exalted:

10 *And the Rich, in that he is made low: becauſe as the flower of the graſs, he ſhall paſs away.

11 Ανέ-

ANNOTATIONS.

trary to the Deſign of the Apoſtle in this place; I have therefore choſe here to render the Greek word by *Trials*, as being directly agreeable to the Scope of the Apoſtle; but to keep the word, *Tempt*, in v. 13. as denoting there to *tempt to Sin.*

(e) The Greek λείπεται here plainly anſwering to λειπόμενοι in v. 4. therefore Both ſhould have been render'd by our Tranſlators by the ſame Engliſh word, *Want*, as Better ſerving to ſhew the Apoſtle's connexion, than the two different words, *Want* and *Lack*, tho' Synonymous.

(f) That to be call'd to *ſuffer for Chriſt* is to be eſteem'd a *peculiar* and *extraordinary Favour*, and ſo an *Exaltation*, is evident from *Phil.* 1. 29. *For unto you it is GIVEN in the behalf of Chriſt, not only to Believe on Him, but alſo to SUFFER for his ſake.*

(g) Μὴ

PARAPHRASE.

permitted by the Providence of God to fall upon you, for the Trying of your Faith, and that the Trying of your Faith *thereby*, worketh, *i. e. naturally tends, by the concurrence of Gods Grace, to beget in you the Habit of that moſt excellent and Chriſtian Virtue* Patience. 4 And let Patience, *by conſidering duly the infinite Rewards that attend Such as ſuffer for Chriſt*, have her perfect work, *i. e. advance to the higheſt degree of Perfection in you, ſo as even to count it All Joy* (*as I ſaid afore*) *when ye ſuffer for Chriſt*, that *ſo* ye may be perfect and entire, wanting nothing *requir'd to make you Perfect in Chriſtianity*; *the moſt difficult Duty of which is Patience, which therefore can't be attain'd to in the higheſt degree, without having alſo attain'd to all other Chriſtian Graces.*

II. And not *to doubt* of obtaining Gods Grace to *enable* them to *perſevere*, if ſo be they themſelves *ſincerely deſire* and *purpoſe* to adhere to the Faith.

5 But if any of you (*e*) want Wiſdom, *how to exerciſe in the beſt manner, and to preſerve this Patience till it be advanc'd to the higheſt degree*, let him ask *it* of God, that gives to All men, *that ask him for it as they ought*, liberally, and upbraideth not *any one for his want of this Wiſdom*; and it ſhall be *moſt certainly* given him. 6 But let him *be ſure* to ask in Faith, *i. e. in a firm reſolution on his own part of adhering conſtantly to the Faith of Chriſt, and thereupon in a firm perſuaſion on Gods part that his Prayer will be heard and accepted*, nothing wavering *in either, but more eſpecially in the former reſpect*: for he that wavers *eſpecially in the former reſpect*, is like a wave of the Sea driven with the wind and toſs'd: *for in like manner ſuch a wavering Man is as it were driven and toſs'd, while on one hand his Conſcience calls upon him to adhere to the Faith of Chriſt, as his Duty, and on the other hand his Fear of Afflictions makes him ready to renounce the Faith, or at leaſt act contrary thereto.* 7 For *which reaſon* let not that man, *that thus wavers*, think that he ſhall receive any thing of the Lord *upon his asking for it.* 8 *For in ſhort, ſuch* a Double-minded man, *who would adhere to the Faith on one hand, and yet on the other hand is unwilling to undergo Affliction on the account of his Faith*, is, unſtable in all his ways, *ſometimes acting Agreeably to his Duty, when it may be done without Danger, and at other times acting quite Contrary, when threaten'd with Danger.*

III. He ſets before them the *Benefit* and *Advantage* of *Suffering* for the Sake of Chriſt.

9 *But to return to the Subject of Trials or Afflictions, which we were upon v.* 2——4. *and to ſhew further that they are matter of Joy*, let *it be conſider'd, that* the Brother of Low degree *ought to* rejoyce *thereupon*, in that he is exalted *thereby, viz. in that altho' he has no worldly Goods to loſe or ſuffer in for the ſake of Chriſt, yet hereby, it is* (*f*) *given to him to undergo Bodily Sufferings for Chriſts ſake, thro' the Malice and Perſecution of the Enemies of the Goſpel.* 10 And *as for* the Rich, *let him rejoyce*, in that he is made Low, *by loſing All his Riches for the ſake of Chriſt, this being One of the Beſt ways of improving his fading Earthly Riches to his Eternal Advantage*: becauſe, *without ſome ſuch improving his Earthly Riches*, as the Flower of the graſs *fadeth*

and

TEXT.

11 Ανέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 Ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος. 15 Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. 17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον, ἄνωθέν

TRANSLATION.

11 For the Sun is *no sooner* risen with a burning heat, but it withers the grass, and the flower thereof falls, and the * beauty of the look of it perisheth: So also shall the rich man fade away in his ways.

12 Blessed is the Man that endureth trial: for * being approv'd, he shall receive the Crown of life, which the Lord has promis'd to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust has conceiv'd, it brings forth sin; and sin, when it is finish'd, brings forth Death.

16 * Be not deceiv'd, my beloved Brethren.

17 Every good gift, and every perfect gift is from

ἐστι,

ANNOTATIONS.

(g) Μὴ πλανᾶσθε being render'd more than once in St Paul's Epistles, *Be not deceiv'd*, I have chose to render It so likewise here. This Caution, as it stands between Both, so may be very well referr'd, both to what he had said before v. 13. concerning that wrong and wicked Notion of *God's being the Cause of Sin*; and also to what the Apostle adds after v. 17. concerning the wrong Notion of Men's *Virtue being owing to the influence of the Heavens, or their Constitution*, not to the Concurrence of God's Grace. That both these Opinions obtain'd among the Ancient Jews, is evident from their Writers, a- might be shewn at large, was it material.

(*h*) The

PARAPHRASE.

and passes away, so he shall pass away. 11 For *as* the Sun is no sooner risen with a burning heat, but it withers the Grass, and the Flower thereof falls, and the Beauty of the Look of it perishes; so also shall the Rich man, *how great a Figure soever he may make for a little time in the world*, fade away in his ways, *i. e. if he makes no other use of his Riches, than what other Rich men generally do, by spending them on his Pleasures, and parting rather with Christianity than with them, they shall be of no real or lasting Benefit to him, but shall only serve to increase his Eternal Damnation.* 12 *Whereas on the other hand* Blessed is the Man, *whether Rich or of Low degree,* that endures Trial *for the sake of Christ*: for being approv'd *by his thus enduring Trial,* he shall receive *no less a Reward than* the Crown of Life, which the Lord has promis'd to them that love him; *which no one can truly do, that refuses to suffer the Greatest Trials for him.*

IV. He rectifies a Wrong Notion got among 'em, viz. that *God*, by permitting Afflictions to befall them, did *tempt them to sin.*

13 *But whereas some choose rather to sin, than suffer for the sake of Christ, and stick not to excuse such their sins, by laying the Blame thereof on God, who permits them to fall under such Afflictions, as cause them to do what otherwise they would not, that they may avoid the sufferings that threaten them; it must be observ'd that such Practice is not only Inexcusable, but impious and blasphemous. Wherefore* let no man say when he is tempted *to transgress his Duty in order to avoid any Temporal Affliction,* I am tempted of God *to do that which is Evil*: For God, *being no other than Holiness it self,* cannot be tempted with *or to* Evil *himself,* neither tempteth he any man *to Evil, both these being contradictory to his very Essence, and so impossible in the nature of things.* 14 But *in this case* every man is tempted *to Sin,* when he is drawn away of his Own Lust, *i. e. by the irregular desires of his own Sensual Appetite, which makes him set too great a Value on Worldly things,* and enticed *thereby rather to sin than to undergo what is so ungratefull and grievous to Flesh and Blood.* 15 Then when Lust has conceiv'd, *i. e. the sensual Appetite has so far prevail'd upon the Will, as to consent to or approve of its Desires, then I say* It (*and not the Afflictions sent from God for our Trial*) brings forth *or engages the Soul in* Sin; and Sin, when it is finish'd, *either by the deliberate outward Action, or else by such endeavours to perform and execute it, as want nothing on the part of the Will to its completion; and much more, when by a customary Practice it becomes Habitual,* brings forth, *i. e. renders the Sinner justly liable to Eternal* Death. *This is a true Account and State of the matter. Wherefore*

V. On the other hand he proceeds to observe to them, that *whatever Good* there is in us *Available to Salvation*, it is

16 (*g*) Be not deceiv'd, my beloved Brethren, *either in looking wrongfully on God as the Cause of Sin and Evil on one hand, or on the other hand in thinking wrongfully that Any other Being but God is the Original Cause or Author of All Goodness & Virtue.* 17 *For you are to know on the Contrary, that* every good gift and every perfect gift, *i. e. All*

TEXT.

ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. 18 Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

19 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς.

TRANSLATION.

above, and comes down from the Father of lights, with whom is no variableneſs, nor ſhadow of turning.

18 Of his own will begot he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 Wherefore, my beloved Brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

20 For the wrath of man worketh not the Righteouſneſs of God.

21 Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 Οτι

PARAPHRASE.

i. e. All True and real Virtue, which is accompanied with Salvation, is *not from the influence of the Heavens and Stars, (as your Rabbi's teach) but* from *Him who is far* Above *them, viz. God,* and comes down from *Him who is* the Father *or Creator* of *the Celeſtial* Lights *or Stars, and between whom and the ſaid Lights there is no Compariſon of Excellency. For inſtance, the Sun, which is the Chiefeſt of the ſaid Lights has his daily Parallax or Variation of Appearance, being ſeen Differently in this reſpect as he aſcends to or deſcends from the Meridian: The ſame Sun has alſo his Tropes or yearly Goings from or towards us, according to which he caſts different ſhades. But now God is a Being* with whom is no *Parallax or* Variableneſs, nor *any* ſhadow *ariſing or caus'd* of *his Trope or* Turning *ſometimes from, ſometimes to us.* 18 *And that we are Believers and Religious, is not owing to Fate, or to the Good Temperature of Our own Conſtitution, or the Happy Poſition of the Heavens at our Natural Birth; but on the contrary* of his Own Will *and meer good Pleaſure* begot He, *i. e. God* us with the Word (*h*) of Truth, *i. e. with the Goſpel,* that we *Believing Jews* ſhould be a kind (*hh*) of

First-fruits

PARAPHRASE.

First-fruits of his *new* Creatures, *i. e. should have the Favour of being First call'd to the Christian Faith before the Gentiles. And this consideration is by the way an Undeniable Argument, that God will not do any thing to destroy that Spiritual Life, which he has so freely begotten us to; and consequently do's by no means tempt us to Sin, this being the Only thing that can destroy the Spiritual Life.*

owing to *God* as the Author or Giver of it; and is not to be ascrib'd to any *Influence of the Heaven* &c. according to another Wrong Notion that obtain'd among the Jews.

SECTION II.

The Apostle principally sets before them the Necessity of being Doers, *as well as* Hearers, *of the Word in order to eternal Salvation; instancing particularly in* such Duties *as they were most Guilty of* Neglecting, *and rectifying a most pernicious Error among them, viz. that the observance of* some *principal Duties were* sufficient *to Salvation.*

I.
The Apostle briefly and obscurely hints to them, whether Believers or Unbelievers, that they ought not to *contend* so Zealously for the *Observance of the Legal Rites*, but to look on the *Gospel* as *able to Save them.* And then

19 Wherefore, my beloved Brethren, let every man be Swift to hear *it, i. e. Ready and willing to be instructed in the Will of God under the Gospel and the Duties of Christianity*, Slow to speak, *i. e. not forward in particular to maintain the forementiond Wrong Opinions, or the Necessity of Circumcision and observing other Rites of the Law in order to Salvation; much more let every man be* Slow to Wrath *upon these accounts with such as know such Notions to be false, and Circumcision &c. to be now not Necessary.* 20 For the Wrath of Man, *as in other cases so especially in these,* worketh not the Righteousness of God, *i. e. your Zeal especially for the Law, do's by no means now render you Righteous or Acceptable in the sight of God.* 21 Wherefore lay apart all filthiness and superfluity of naughtiness, *i. e. all those Evil Practices which abound among you, and which you think your great Zeal for the Law will make amends for,* and receive with meekness the ingrafted Word, *i. e. the Gospel which by us the Apostles of Christ is as it were grafted or planted, i. e. preach'd among you, and,* which is able to save your Souls, *without the observance of any Legal Rites, or having any Regard to the Influence of the Heavens &c.*

II.
He proceeds to teach 'em, that in order to *Salvation by the Gospel*, they must be, not *Hearers only*, but *Doers* of it. And he intimates the *Absurdity* of the Contrary Opinion by a familiar Instance.

22 But *then* be ye *carefull to be* Doers of the Word, and not Hearers only, *thereby only* deceiving your own selves, *whilst ye erroneously imagin ye shall be sav'd only by hearing the Word of God, tho' ye do not practise*

ANNOTATIONS.

(*b*) The Apostle seems here to denote the Gospel by *the Word of* TRUTH, with a peculiar Design to intimate thereby, that the Jews he wrote to, *might* and *ought* to rectify all their wrong Notions, especially those here taken notice of by him, as also that of the necessity of Observing the Law, by duly attending to the Doctrins of the Gospel preach'd unto them.

(*bb*) See *Luke* 24. 47.

TEXT.

23 Οτι εἴτις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἐοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 Ο δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 27 Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ, αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ. β'. Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

TRANSLATION.

23 For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholds himself, and go's his way, and straitway forgets what manner of man he was.

25 But whoso looks *close into the perfect law of liberty, and continues *therein*, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his *Doing.

26 If any man among you seem to be religious, & bridleth not his tongue, but deceives his own heart, this man's religion is in vain.

27 Pure religion and undefil'd before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the World.

Chap. II.

My Brethren, have not the Faith *of the Glory of our Lord Jesus Christ with respect of Persons.

2 Ἐὰν

ANNOTATIONS.

(*i*) Here is a plain Argument, that *Works* as well as *Faith* are consider'd by God as the Means or Conditions of our Justification.

(*k*) That by *being Religious* the Apostle here means *professing Christianity*, seems probable from his saying, that *this Man's Religion is in vain*, denoting that even the Profession of Christianity would be of no use or benefit to such an one, according to what St *Paul* says, Gal. 5. 2. *Behold I Paul say unto you, that if ye be Circumcis'd, Christ shall profit you nothing.* And the same is further confirm'd by considering that the Apostle is evidently speaking of Jewish Christians; both before v. 25. and also afterwards Chap. 2. 1, &c.

(*kk*) That what is said here in short and above v. 19. is to be (chiefly at least) understood in reference to contending for the Mosaick Rites, is evident from Chap. 3.

V. 4.

PARAPHRASE.

ctiſe accordingly. 23 For if any man be a Hearer of the Word, and not a Doer, he is like unto a man beholding his natural face in a glaſs: 24 For He, *that I am ſpeaking of, is ſuch an One as a little while or ſlightly* beholds himſelf, and go's his way, and ſtraitway forgets what manner of man he was *repreſented to be in the Glaſs*; *forgets what ſpots he ſaw in his face, and conſequently never ſets about mending what was amiſs, and ſo makes not a Right uſe of the Glaſs, and therefore deſerves no Commendation or Reward for thus uſing the Glaſs. Agreeably whereto, he that hears the Word but do's it not*; *do's not amend thereupon, what he is by the Word taught ought to be amended*; *he makes not a Right uſe of the Word, and therefore deſerves no Reward for ſo Hearing it.* 25 But whoſo looks cloſe, *or diligently* into the Perfect Law of Liberty, *i. e. into the Goſpel, which has freed us from the Yoke of the Moſaical Law, and contains not Precepts of Imperfect or only External Holineſs, as did that of Moſes, but contains Precepts of Perfect, i. e. Inward and Spiritual Holineſs, and whereby alſo we are enabled to obtain Perfect Remiſſion of All Sins, even of ſuch as we could not be juſtified from by the Law of Moſes: whoſo ſtudies, I ſay, this Goſpel carefully,* and continues therein, *i. e. to live accordingly,* he being not a forgetfull Hearer *of the bare Word of the Goſpel,* but a Doer of the Work *or Duties injoin'd in the Goſpel,* This man ſhall be bleſſed in *or by* (*i*) *means of* his *thus* Doing *or Living according to the Goſpel, and ſo Anſwering the End thereof.*

III. And then he inſtances in the Duty of *Bridling the Tongue* (eſpecially in not contending for the Obſervation of the *Law*:) and in the Duty of *Helping* the *Friendleſs*, and living *Holy* lives.

26 *In reference to your Contrary Practice it is requiſite for me more particularly to obſerve to you again, and more plainly than in v.* 19. *that* if any man among you ſeem to be Religious, (*k*) *as profeſſing himſelf to be a Chriſtian,* and bridles (*kk*) not his tongue *from contending for the Obſervation of the Moſaical Rites or Traditions and Doctrins of your Rabbi's,* but deceiving his Own heart *by thinking his Zeal for the Law &c. is a Zeal for God,* this Man's Religion *or profeſſion of Chriſtianity* is in vain. 27 *It is alſo requiſite for me to obſerve to you with reſpect to your contrary practice, that* Pure Religion and undefil'd before God and the Father, *i. e. ſuch as he will accept of unto Salvation,* is this *with reſpect to two principal branches of it, viz.* To viſit the Fatherleſs and Widows in their Afflictions, and to keep himſelf unſpotted from the World: *the Profeſſion of Chriſtianity do's not exempt you from theſe Duties, but more ſtrictly oblige you to them.*

IV. He proceeds to inſtance likewiſe in the Duty of *deciding Cauſes* between *Rich* and *Poor*, without *Partiality* or *Reſpect of Perſons.*

Chap. II. *And as it is one principal Branch of the Chriſtian Religion, to viſit the Fatherleſs and Widows in their Affliction, ſo it is requiſite for me to obſerve to you in the next place, that Chriſtianity requires alſo,* my Brethren, *that you* have not the Faith of the Glory of our Lord Jeſus Chriſt with reſpect of Perſons, *i. e. that you, who, by profeſſing Chriſtianity, profeſs to believe that the Faith of Chriſt is more valuable than any Worldly Riches, and conſequently that the poor true Chriſtian*

TEXT.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, 3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου· 4 † οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; 6 Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; 7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε. 9 Εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

TRANSLATION.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that wears the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool:

4 Are ye not then partial in your selves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he has promis'd to them that love him?

6 But ye have despis'd the poor. Do not rich men oppress you, and do * not the same draw you before the judgment-seats?

7 Do not * the same blaspheme that worthy name, by the which ye are call'd?

8 If ye fulfill the royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit Sin, and are * reprov'd of the Law as transgressors.

10 Ὅστις

ANNOTATIONS.

V. 4. † So it is read in Alex. and some other MSS. as also the Vulgar Latin, and Syriack, and Ethiopic Versions, without Καὶ before οὐ.

(*I*) That by συναγωγὴ or *Assembly* is here to be understood *a Court of Judicature* is inferr'd, not only from the word προσωπολημψία, as oft as it is applied in O. or N. T. to men, being so us'd in respect of Human Judicatures; but also the same is inferr'd from the *Judges* mention'd v. 4. and the *Judgment-Seats* mention'd v. 6. and the *Footstool* mention'd v. 3. this belonging to the Tribunals or Judgment-Seats.

(*II*) This

PARAPHRASE.

is truly Rich in Faith, and not only ſo, but that alſo the pooreſt true Chriſtian has equal Title in Chriſt with the Richeſt to Eternal Glory in the World to come: Chriſtianity I ſay requires on theſe Conſiderations, that you ſhould not uſe ſuch reſpect of Perſons as makes you Partial to the Rich againſt the Poor, whereof I underſtand you are Guilty. 2 For if there come unto your Aſſembly, *i. e.* (*l*) *Court of Judicature* a Man with a gold Ring, *and* in goodly Apparel; and there come in alſo a Poor man in vile Raiment, *there being a Cauſe to be try'd between theſe two*; 3 and ye have reſpect to him that wears the gay cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the poor man, ſtand thou here, or ſit here under my footſtool; *and by this open barefac'd Partiality give too juſt Reaſon not to doubt, but that in paſſing judgment you uſe no leſs partiality, conſidering therein not the Merits of the Cauſe, but the Difference of the Perſons*; 4 *if I ſay ye do this*, are ye not then partial in yourſelves *to the Rich above the Poor man, or do ye not put a Difference among your ſelves on ſuch accounts, as are Unwarrantable, becauſe not belonging to the Merits of the Cauſe?* and are *ye not thereby* become Judges of Evil Thoughts, *i. e. Bad Judges in wrongfully thinking that the Rich is to be prefer'd in judgment, and favour'd? Whereas you may be inſtructed Better by a Canon* (*ll*) *of your Own, whereby it is provided, that when the Rich and Poor have a Suit in your Judicature, either Both muſt ſit or Both ſtand, to avoid All marks of Partiality.* 5 *But ſince this is of no weight with you*, hearken my beloved Brethren, *has God us'd any ſuch Partiality in vouchſafing the Bleſſings of the Goſpel to Mankind*; *nay on the other ſide* has not God *rather* choſen (*as being generally more deſpis'd*) the Poor of this World *to become* Rich in Faith, and Heirs of the Kingdom which he has promis'd to them that love him? 6 But ye *notwithſtanding* have deſpis'd the Poor, *and have had a Partial Reſpect to the Rich*; *whereas* do not Rich men oppreſs you, and do not the ſame draw you before the Judgment-ſeats? 7 Do not the ſame blaſpheme that worthy name, by the which ye are call'd? *i. e. do they not ſpeak againſt Chriſtianity?* 8 If ye fulfill the Royal Law, *i. e. that Law which is of Principal Regard with reſpect to our Duty to our Neighbour, and which is injoin'd* according to the Scripture *even of the Old Teſtament, viz.* Thou ſhalt love thy Neighbour as Thy ſelf, ye do well: *for this would keep you from acting thus Partially, inaſmuch as you would not be deſpis'd your ſelves becauſe ye are Poor, or have Rich men prefer'd before you in Judicatures.* 9 But if ye have *ſuch* Reſpect to Perſons *as we are ſpeaking of*, ye commit Sin, and are reprov'd of the Law, *particularly the Royal Law aforemention'd*, as Tranſgreſſors *of the whole Law.*

10 For

ANNOTATIONS.

(*ll*) This Canon is mention'd by R. Levi Baranon. in his Treatiſe de Jure Hebræi.

(*m*) That

TEXT.

10 Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνί, γέγονε πάντων ἔνοχος. 11 Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπε καί, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.

12 Οὕτω λαλεῖτε, καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος, κατακαυχᾶται ἔλεος κρίσεως.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. 18 Ἀλλ' ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα

TRANSLATION.

10 For whosoever shall keep the whole Law, & * offend but in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law.

12 So speak ye, and so do, as they that shall be judg'd by the law of liberty.

13 For he shall have judgment without mercy, that has shew'd no mercy; and mercy * triumphs over judgment.

14 What do's it profit, my Brethren, tho' a man say he has Faith, and have not Works? Can Faith save him?

15 If a Brother or Sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be ye warm'd or fill'd: notwithstanding ye give them not those things which are needful to the body; what do's it profit?

17 Even so Faith, if it has not Works, is dead * by it self.

18 Yea, a man may say, Thou hast faith, and I have

ἔχω·

ANNOTATIONS.

(m) That this concerning *Justification by Works*, and not *by Faith only*, is here insisted on by St *James*, in order to rectify the misinterpretation put by some on St Paul's doctrin of *Justification by Faith*, is the concurrent Opinion of many most Learned and Judicious Persons, as being very Rational in it self and in its Circumstances.

(n) The Greek literally render'd imports, *But a man will say*. The Common Translation being however very agreeable to the Design of the Apostle, I have retain'd it.

PARAPHRASE.

10 For *whereas you are taught of your Rabbi's that if ye are but carefull to observe such or such greater Precepts of the Law, you may break the Rest without any Danger of incurring God's Displeasure, I must tell you on the contrary that* whosoever shall keep the whole Law, and offend but in one point *Wilfully and Impenitently*, he is *esteem'd as* Guilty of *breaking* All *the several Precepts of the Law, in the sight of God.* 11 For he that said, Do not commit Adultery, said also, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law *in general in the sight of God*: *because the Authority of the Lawgiver is as much despis'd by the Wilfull Breaking of any One of his Laws, as by the Violation of them All.*

V. He enforces the Practice of the foremention'd Duties by the observing, that the *Wilfull Breach or Neglect* of *any one Duty* renders a man in the sight of God a *Transgressor of the whole Law.*

12 *In short*, so speak ye, and so do, as they that shall be judg'd by the Law of Liberty, *i. e. as they who look on the Gospel, not to be design'd to give men Liberty to live Less Virtuously, or to free them from being judg'd hereafter for their Words and Actions*; *but as they who know the Gospel to be indeed an Happy means of Liberty, or Freeing us from the yoke of the Mosaical Rites, and the Power of Sin and Death*; *and yet to be at the same time a Law whereby we are to govern our Words and Actions, and whereby we shall be judg'd at the last day, which consideration is of great weight to induce you to the practice of the Christian Duty of Charity toward your Poor Brethren.* 13 For he shall have judgment without mercy *at the last Day*, that has shew'd no mercy *to the Poor and Helpless*; and *on the other hand* mercy triumphs over judgment, *i. e. He that has shewn mercy according to the Rules of the Gospel, shall thereby be enabled at the last Day to triumph, inasmuch as such his merciful Behaviour proceeded from a True sense of Religion, by means whereof he shall be freed from the Judgment of Condemnation.*

VI. He therefore exhorts then to govern both their *Words* and *Actions*, as they that shall be *judg'd by the* Gospel, and especially to be *Mercifull.*

14 *To convince you further, that you ought to be Doers of the Word, and not Believers or Hearers only*; *and withall to Rectify the wrong Interpretation some of you put on the Doctrin of our Brother* (*m*) *Paul concerning justification by Faith, I go on to add*: What do's it profit *unto Salvation*, my Brethren, tho' a man say he has Faith, and have not Works *agreeable to Faith*? can Faith *alone* save him? 15 *I shall represent to you the Absurdity of the Doctrin of Justification by Faith alone, in a familiar instance.* If a Brother or Sister be naked, and destitute of daily Food; 17 And one of you say unto them, Depart in peace, be ye warm'd and fill'd: notwithhanding ye give them not those things, which are needfull to *warm and fill* the Body; what do's it profit *them for you thus to speak to them, while you Do nothing for them*? 15 Even so Faith, if it has not Works *accompanying it*, is dead by it self, *i. e. shall profit you unto Salvation No more than your bare wishes to your poor Brother or Sister of being Warm and Fill'd do's profit them, without giving them any thing to Warm and Fill them.* 18 (*n* Yea, a man may say *to such a Solifidian*, Thou hast *in Pretension* Faith, and I have

VII. He further convinces them of the Necessity of being *Doers*, as well as *Hearers*, of the Gospel, by observing to them, that we are *Justified by Works*, and *not by Faith only*; as some misinterpreted the Doctrin of St *Paul.*

in

TEXT.

ἔχω· δεῖξόν μοι τὴν πίστιν σου † χωρὶς τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. 20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; 23 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. 24 Ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. 25 Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

TRANSLATION.

works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

19 Thou believeſt that there is one God; thou doſt well: the Devils alſo believe and tremble.

20 But wilt thou know, ô vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offer'd Iſaac his Son upon the altar?

22 Seeſt thou, how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfill'd, which ſays; Abraham believ'd God, and it was imputed unto him for righteouſneſs, & he was call'd the friend of God.

24 Ye ſee then, how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo was not Rahab the harlot juſtified by works when ſhe had receiv'd the meſſengers, and had ſent them out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

Κεφ.

ANNOTATIONS.

V. 18. † So it is read in Alex. and ſome other MSS. as alſo in Vulg. Syr. and Ethiop. Verſions.

PARAPHRASE.

in Reality Works: ſhew me *the Reality of* thy Faith without thy Works, *Which thou canſt never do, Faith being an internal Act of the Mind, and not to be diſcover'd but by its Effects*: and I will ſhew thee *the Reality of* my Faith by my Works, *as the Cauſe is demonſtrated by its Effect.* 19 *Whereas* thou believeſt that there is one God; thou doſt well *ſo far*: *but then thou doſt no more than the Devils, for* the Devils alſo believe *this* and *yet* tremble *at the thoughts of God, as by whom they ſhall be at the laſt day doom'd to Eternal Torment, notwithſtanding ſuch their bare Faith.* 20 But wilt thou know, *or be convinc'd*, O vain Man, that Faith without Works is Dead, *i. e. unprofitable unto Salvation? Thou mayſt be farther convinc'd hereof by the following Example of Abraham, the Very Perſon inſtanc'd in by our Brother Paul, as being juſtified by Faith?* 21 Was not Abraham our Father juſtified by Works, *as well as by Faith, eſpecially by that ſignal Act of his Obedience*, when he had offer'd Iſaac his Son upon the Altar? 22 Seeſt thou how Faith, *whereby Abraham counted that God was able to raiſe Iſaac even from the Dead*, wrought *together* with his Works, and by *ſuch his* Works was *his* Faith made Perfect, *i. e. available unto Salvation.* 23 And *it was with reſpect to ſuch his Acts of Obedience, that* the Scripture was fulfill'd, which ſays: Abraham believ'd God, and it was imputed unto him for Righteouſneſs; and *thereupon* he was call'd the Friend of God. 24 Ye ſee then, how that *this paſſage of Scripture cited by Paul as a Proof of Abrahams being juſtified by Faith, is by no means to be ſo underſtood, as if he was juſtified by Faith only, but by his Works as well as his Faith; and hence ye may infer in general that* by Works a Man is juſtified and not by Faith only. 25 Likewiſe alſo, *as a further proof thereof*, was not Rahab the harlot juſtified by Works *as well as by Faith? viz. as by Faith in Believing that God would give Canaan to the Iſraelites, ſo by Works* when ſhe had receiv'd the Meſſengers, *or ſpies*, and had ſent them out *of Jericho* another way *from that which they came thither, and which they deſign'd to return by. From this example of Rahab ye ſee alſo, that by Works a man is juſtified, and not by Faith only*: 26 For, *to add one more illuſtration of this matter*, as the Body without the Spirit *or Soul enlivening it*, is dead, *or available to no Benefit of the Natural life*, ſo Faith without Works is dead alſo, *or not available to any Benefit of the Spiritual Life, and conſequently not to Eternal Salvation.*

TEXT.

Κεφ. γ'. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα. 2 Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 Ἰδοὺ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. 4 Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει. 6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· † ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

TRANSLATION.

Chap. III.

My brethren, be not many *teachers, knowing that we ſhall receive the greater condemnation.

2 For * we all offend in many things. If any man offend not in word, the ſame is a perfect man, *able to bridle even the whole body.

3 Behold we put * bridles in the horſes mouths, that they may obey us, and we turn about their whole body.

4 Behold alſo the ſhips, which, tho' they be ſo great, and are driven of fierce winds, yet are they turn'd about with a very ſmall helm, whitherſoever *he liſts that guides it.

5 Even ſo the tongue is a little member, and * does great things. Behold, how great a matter a little fire kindles!

6 And the tongue is a fire, a world of iniquity: the tongue is among our members, *that which defiles the whole body, and ſets on fire the courſe of nature, and is ſet on fire of hell.

7 Πᾶσα

ANNOTATIONS.

V. 6. † Οὕτως is not read either in Alex. and ſome other MSS. nor yet in Vulgar Latin and Syr. Verſions; which in all probability is the True Reading, forasmuch as in reality it diſturbs the Senſe; altho' it ſeems to have been added by ſome One at firſt to make it more compleat, but indiſcreetly.

(o) The reaſon of my altering the Common Tranſlation herein is this, becauſe the ſaid Rendring, tho' exactly conformable to the Original, is Ambiguous in our Engliſh Tongue, which makes no Diſtinction of Terminations as to Caſe or Gender of the Adjective, as the Greek do's, wherein therefore there is no ſuch Ambiguity. My meaning is, that this Engliſh Expreſſion, *In many things we offend All*, may denote that *In many things we offend All others*; or, *we offend All*, i. e. *break the Whole Law*. Whereas by placing the words as I have done, any ſuch Ambiguity is taken away, and the words capable of no other ſenſe, than that wherein they were deſign'd by the Holy Pen-man.

(p) Μιγα-

PARAPHRASE.

SECTION III.

The Apoſtle comes now to ſpeak more Largely and Openly, tho' not Expreſsly, of the Great Sin of the Jews, in contending with ſuch Bitterneſs and Malice *for their Law and Liberty from the Roman Yoke; and in not only* perſecuting private Perſons, *but alſo* raiſing Publick Tumults and Wars *on that account.*

Chap. III. My Brethren, be not *ſo* many *of you Ambitious of becoming Rabbies or* Teachers *of the Law, and conſequently of the neceſſity of obſerving its Rites in order to Salvation*, knowing that, *were this true*, we ſhall *but thereby become liable to* receive the greater Condemnation. 2 For (*o*) we All, *even the moſt Zealous among us for the Obſervance of the Law*, offend in many things *againſt it, and more eſpecially in that member that is imploy'd in Teaching others, viz. the Tongue.* If any man offend not in Word, the ſame is a Perfect Man, *i. e. arriv'd to a great Degree of Perfection, as ſhewing thereby that he is* Able to bridle, *i. e. direct the Actions of* the whole Body. 3 *I uſe the Metaphor of a Bridle as appoſite in this caſe: for* behold we put bridles in the horſes mouths, and *with them* we turn about their whole Body. 4 Behold alſo the ſhips, which, tho' they be ſo great, and are driven of fierce winds, yet they are turn'd about with a very ſmall Helm, whitherſoever he liſts that guides it. 5 *As a Bridle or Helm, tho' Little in itſelf, yet thus do's great things, in the management of an Horſe or Ship*: Even ſo the Tongue is *indeed* a Little member, and *yet* (*p*) do's Great things, *in the management of the Affairs of the World. For a further illuſtration hereof*, behold, how great a matter a Little Fire kindles? 6 And the Tongue is *in this reſpect as* a Fire, *it is* a World of Iniquity, *i. e. it cauſes a vaſt deal of Miſchief in the World*: the Tongue is among our members, that which defiles the whole Body, and ſets on fire the Courſe of Nature (*q*) *or Wheel of Affairs*, and it is ſet on fire of Hell; *and it reſembles Fire alſo in this, that when Fire has once got the Maſtery, it is*

I. The Apoſtle ſpeaks more largely and openly, tho' not expreſsly, of their Great Sin in *contending ſo Zealouſly* for the obſervance of the Law, and *Perſecuting* ſuch as did not obſerve it, *with ſuch Bitterneſs and Rage* ſo as to raiſe Great Tumults and Commotions in the World thereby. He excellently ſhews, by ſome familiar inſtances, that *ſuch* a Temper is utterly *inconſiſtent with True Piety.*

ANNOTATIONS.

(*p*) Μεγαλαυχέω ſignifies to *do* as well as to *boaſt of*, great things. And the former Senſe being moſt pertinent to the matter in hand, ought therefore to be preferr'd.

(*q*) That by *Courſe of Nature* is not here to be underſtood *the Courſe of Natural things* eſtabliſh'd by God the Author of Nature, is evident, inaſmuch as the Tongue can no way affect or diſorder that. Whence it follows, that by the *Courſe of Nature* is here to be underſtood the *Natural Courſe or Order of Human Affairs*, or the *Wheel of Human Affairs* left to turn round according to the Nature of things; agreeably whereto as the word τροχὸς do's literally ſignify a *Wheel* or *Courſe of a Wheel*, ſo γένεσις may literally import, and do's in the Scripture language import, the *Actions* and *Affairs* of Men.

TEXT.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. 8 Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι, ἀκατάσχετον κακόν. μεστὴ ἰοῦ θανατηφόρου. 9 Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. 10 Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. 11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; 12 Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως †οὐδὲ ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἔστιν αὕτη ἡ σοφία

TRANSLATION.

7 For every kind of beasts, and of birds, and of *creeping things, and things in the sea, is tam'd and has been tam'd of mankind.

8 But the tongue can no man tame; it is an unruly evil, *it is full of deadly poyson.

9 Therewith bless we God even the Father, and therewith curse we men who are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My Brethren, these things ought not so to be.

11 Do's a fountain send forth at the same place sweet *water* and bitter?

12 Can the Fig-tree, my Brethren, bear *olives or a vine figs? so *can no fountain of* Salt *water* yeild fresh water.

13 Who is a wise and *knowing man among you? let him shew out of a good conversation his works with meekness of Wisdom,

14 But if ye have bitter envying and strife in your hearts glory not, and ly not against the truth.

15 *This is not the Wis-

ἄνωθεν

ANNOTATIONS.

(r) Whereas by *Serpents* we mean but some sorts of *Creeping things*, therefore I have chose to render the word in the same latitude as the Original is capable of.

(s) I instance in these particulars, because these are such as that therein All Men, Good as well as Bad, are made *after the Similitude of God*. However, it is not improbable, but the Apostle might hereby mean more particularly *the Holiness*, wherein True Christians resemble God, who is in a special manner *their Father*; forasmuch as in all probability the *Men* thus *curs'd* were the Orthodox Christians curs'd by the Unbelieving Jews and Judaizing Believers.

V. 12. † and (t) So it is read in Alex. and some other MSS. as also in Vulg. Syr. and Ethiop. Versions (saving only that the Alex. MSS. leaves out οὕτως.) And

indeed

PARAPHRASE.

is not easily to be extinguish'd. 7 For every Kind of beasts and of birds, and of (*r*) creeping things, and things in the Sea, is tam'd and has been tam'd of mankind, *so as to do no harm to Men.* 8 But the Tongue *of Another* can no man tame *in such a manner*; it is an unruly Evil; it is full of Deadly poyson, *which is not to be taken away, as is the Poyson of any Venemous Creeping things.* 9 Therewith bless we God even the Father *of us Men*, and therewith *nevertheless* curse we Men, who are made after (*s*) the Similitude of God *our Father or Creator, as being endued with* (*s*) *Intellectual Faculties and a Free Will.* 10 Out of the same mouth proceeds Blessing and Cursing. My Brethren, these things ought not so to be. 11 Do's a Fountain send forth at the same place sweet water and bitter? 12 Can the Fig-tree, my Brethren, bear olives, either a Vine Figs? so neither can (*t*) a fountain of salt water yeild fresh water. *And in like manner All your Pretensions to Piety is ill-grounded, while you stick not at saying and doing the worst that can be said against those Orthodox Christians, that maintain there is now no Necessity to observe the Rites of the Law: for it is impossible* (*no less than the fore-mention'd common Instances in natural things*) *that this can be consistent with true Christianity or Piety.*

13 Who is *truly* a Wise and Knowing man among you? let him shew out of a good conversation his Works *of true Piety or Christianity* with meekness of Wisdom, *i. e. let him shew his Wisdom by a good or Pious and truly Christian Conversation, by works of Charity and Meekness.* 14 But if ye have bitter Envying and Strife in your hearts *against the Orthodox Christian*, glory not *of such your Wisdom*, and lye not against the Truth *in laying claim falsely to true Wisdom.* 15 This *Wisdom you glory*

II. He observes to them the great Difference between *true Godly Wisdom*, *and* the *Wisdom* they so much *boasted of*; and that the *Wars* and *Tumults* rais'd by them that were Zealous for the Law, was *owing* only to their *own Sinfull Lusts*, and not *agreable to the Will of God.*

ANNOTATIONS.

indeed this in probability is the true Original Reading, not only because there can be no probable Reason assign'd for leaving out ἁδρμια πηγη, had that been the Original Reading; whereas it is obvious why it might be added, namely as being suppos'd necessary to compleat the Sense, and so first put in the Margin by way of Note, and afterwards transferr'd thence into the Text it self. But upon more mature consideration it will appear, that ἁδρμια πηγη as it now stands in the Text, do's not answer so directly to what went immediately before, as well as the Reading here follow'd; as also that it seems superfluous, or no other than a Tautology. For the very same is said in effect before v. 11. And that it answers not so Directly to what is said in the former part of v. 12. as the Reading here follow'd, is apparent in that in the former part of the said v. 12. it is not said, *Can a Tree bear both Figs and Olives, or a Vine both Grapes and Figs?* as it should have been to have made exactly parallel thereto the following Clause, *So can no Fountain yield both Salt water and Fresh*: But it is said in the former part of v. 12. *Can the Fig-tree bear Olives or the Vine Figs?* to which directly answers, *So neither can Salt water yeild Fresh.* So that to make the parallel exact, He that added ἁδρμια πηγη, should have added it thus, ὥτως ἁδρμια πηγη τῦ ἁλυκῦ γλυκὺ ποιῆσαι ὕδωρ; as I have render'd it for the Greater perspicuity.

(*u*) Εὐπειθὴς

TEXT. TRANSLATION.

ἄνωθεν καταρχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης. 16 Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. Κεφ. δ'. Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν, τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. 3 Αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ

dom that deſcends from above, but is earthly, ſenſual, deviliſh.

16 For where envying and ſtrife is, there is confuſion and every evil work.

17 But the Wiſdom that is from above, is firſt pure, then peaceable, gentle, eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace *for them that make peace.

Chap. IV.

From whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts, that war in your members?

2 Ye luſt, and have not: ye kill and *are zealous, and cannot obtain; ye fight and war, yet ye have not, becauſe ye ask not.

3 Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume *it* upon your luſts.

4 Ye adulterers and adul-

οἴδατε

ANNOTATIONS.

(*u*) Εὐπειθὴς may denote alſo *Obedient*, or rather That wherein there is a *Readineſs and Diſpoſition to be Obedient*, and then hereby may be denoted very pertinently the Obedience of the True Chriſtians to the Roman Government, contrary to the Diſobedience and Rebellion of the Unbelieving Jews.

(*w*) By the *Partiality* here mention'd the Apoſtle may refer to the great Spleen and Malice of the Judaizing Believer againſt the Orthodox Chriſtian; whereas had they been of a True Chriſtian Spirit, this would have induc'd them to have dealt more Kindly and Friendly with the Orthodox.

(*x*) It being evident from the Hiſtory of thoſe times, that ſuch as were moſt Earneſt for the Liberty of the Jewiſh Nation from the Roman Dominion, were particularly term'd *Zealots*; hence it ſeems very probable that the Apoſtle here refers to them, by the uſe of the word ζηλῶτε, this denoting to *Zealouſly* affect any thing, as *Gal.* 4 17.

PARAPHRASE.

glory in, is not the Wiſdom that deſcends from Above, but is Earthly, *i. e. ſuch as ariſes from the Love of Earthly things*, Senſual, *i. e. proceeds from the Luſts of the Fleſh*; *nay it is no other than* Deviliſh *or ſuch as comes from the Devil.* 16 For where Envying and Strife is, there is Confuſion and every evil Work, *as the natural Conſequents of Envying and Strife.* 17 But the *True* Wiſdom that is from Above, is firſt pure *in oppoſition to the Earthly-mindedneſs and Senſuality of your Falſe Wiſdom*; then *in the next place it is* peaceable *and* gentle, *in oppoſition to Strife and Envying*; *it is likewiſe* (*u*) Eaſy to be intreated *or perſuaded by proper arguments*, *contrary to the Obſtinacy of many among you*, full of Mercy and good Fruits *or Deeds of Charity*, *which Qualifications are much wanting among you*, without (*w*) Partiality, and without Hypocriſy, *which qualities are too Rife among you.* 18 And the Fruit of Righteouſneſs is ſown in peace for them that make peace, *i. e. They that love and follow after Peace, ſhall reap the Reward of the Righteous, viz. the Peace and Bleſſings of God.* Chap. IV. *On the contrary*, from whence come *thoſe more Open and Publick* Wars, *wherein the Unbelieving Jews are now adays ſo frequently engag'd againſt other Nations*, and *thoſe leſs Publick* Fightings *and Diſſenſions* among you, *wherein the Judaizing Believers are engag'd againſt the Orthodox Believer?* come they not hence, even of your *Sinfull Luſts or Deſires after Worldly and Senſual things*, that war in your *Bodily* Members *againſt your Soul, or Reaſon, and conſequently againſt the Directions of the Spirit of God. So far are ſuch your Wars and Fightings from proceeding of the Wiſdom that is from Above, as ye falſely pretend.* 2 Ye luſt, *more eſpecially for Liberty from the Roman Yoke, and for to have your ſelves Dominion over the Reſt of the World, by the Coming of a Temporal Triumphant Meſſiah expected by you without juſt grounds*; and *after all you* have not *that Liberty and Dominion you thus luſt after, or ſo earneſtly deſire: nay in purſuit of them*, ye *ſtick not to* kill *All that you think ſtand in your way*, and are (*x*) Zealous *to the very higheſt and worſt Degree imaginable*, and *yet after all* cannot obtain *what you would have*; *nay* ye fight and *even make open* War *againſt ſuch as oppoſe you*, yet ye have not *after all the Liberty and Dominion ye deſire*, becauſe ye ask not *or ſincerely enquire by proper methods, whether ſuch Liberty and Dominion be agreeable to the Will and Purpoſe of God.* 3 Ye *do indeed* ask *in Prayer of God to give you theſe things*, and receive them not, becauſe ye ask amiſs, *namely* that ye may conſume it upon your Luſts, *i. e. that having this Liberty and Dominion over the World, ye may thereby poſſeſs the Good things of the World to gratify your ſenſual Appetites with, and may gratify your Pride by Lording it over the Reſt of Mankind: your Luſting and being thus Zealots for Liberty and Dominion proceeding not from any Real Deſire or Deſign of promoting thereby the Glory of God.*

III. He proceeds to ſhew, that their *Practice is not agreeable* with true *Piety* or *Chriſtianity.*

4 Ye Adulterers and Adultereſſes, (*for ſo ye may be fitly call'd, ſince ye*

TEXT.

οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. 5 Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν; 6 Μείζονα δὲ δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 7 Ὑποτάγητε οὖν τῷ Θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. 8 Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. 9 Ταλαιπωρήσατε, καὶ πενθήσατε, καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταφράφητω, καὶ ἡ χαρὰ εἰς κατήφειαν. 10 Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ † ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.

TRANSLATION.

teresſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the World, is the enemy of God.

5 Do ye think that the Scripture *ſpeaks in vain? Do's the Spirit that dwells in us, luſt to envy?

6 *Nay he gives more grace, wherefore he ſays, God reſiſts the proud, but gives grace unto the humble.

7 Submit your ſelves therefore to God: *but reſiſt the Devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye Sinners; and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turn'd to mourning, and your joy to heavineſs.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

11 Speak not *againſt one another brethren. He that ſpeaks againſt his brother, *or judges his brother, ſpeaks againſt the law, and judges the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 Εἷς

ANNOTATIONS.

V. 11. † It it read ἢ and not καὶ in Alex. and other MSS. as alſo in Vulg. and Syr. Verſions.

(7) There is ſcarce any Text in the Whole Bible, that has more perplex'd Interpreters than this, and conſequently has had more Interpretations put upon it. That follow'd in the Paraphrate, ſeems to me by far the moſt Eaſy and Natural and Pertinent, and ſo the Beſt. For the Difficulty of this Text ſeems to have

ariſen

PARAPHRASE.

ye prefer the Love of Worldly Riches and Pleaſure to the Love of God, which is no other than a kind of Adultery,) know ye not that the Friendſhip of the World, *which ſtands in competition with, and indiſpoſes you to believe, and obey the Will of God,* is Enmity with God. Whoſoever therefore will be a Friend of the World *to this degree,* is the Enemy of God; *ſo far are ye from having any good Grounds to boaſt of or rely on the Friendſhip and Favour of God, to proſper your Enterpriſes.* 5 Do (*y*) you think that the Scripture ſpeaks in vain, *when it ſo often repreſents ſuch Friendſhip with the World as Enmity with God?* Or do's the Spirit that dwells in us, *if we be truly the Friends of God,* luſt *or ſtir us up* to envy *the Worldly Dominion and Pleaſure of others?* 6 Nay *ſo far is the ſaid Holy Spirit of God from this, that it is* He *alone which* gives *us* more *or greater* Grace *than to envy others.* Wherefore He *the ſaid ſpirit* ſays, God reſiſts the Proud, *ſuch as make Worldly Ambition and Grandeur their Chief Aim*; but gives Grace, *as in other reſpects, ſo not to Envy,* unto the Humble, *who are contented to ſubmit to the Will and Diſpenſations of Providence.* 7 Submit your ſelves therefore to God, *by ſubmitting your ſelves to the Dominion of the Romans, under which Gods Providence has placed you*: but reſiſt the Devil, *who it is that puts theſe Envious and Seditious Principles into you,* and he will flee from you *quickly, when he once perceives that you heartily and ſincerely reſiſt him.* 8 *On the other hand* Draw nigh to God *ſincerely by Repentance and Obedience,* and he will draw nigh to you *in Mercy*: cleanſe your hands *from Rapin and Injuſtice and all other Sinfull Actions,* ye *that have been* Sinners *in ſuch reſpects*; and purify your hearts, *peculiarly from the Love of the World,* ye double-minded, *who have a mind to ſerve God, & a mind to ſerve the World too.* 9 Be afflicted, and mourn, and weep *for your paſt Sins*: let your Laughter be turn'd to Mourning, and your Joy to Heavineſs *by way of Repentance.* 10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up *and advance you in due time to greater Glory than That of this World which you ſo much deſire.*

11 *And as you are not thus to War and Fight on the account of your Religion, ſo likewiſe* ſpeak not againſt one another, Brethren, *i. e. let not the Unbelieving Jew, or Judaizing Believer ſpeak againſt thoſe Chriſtians that obſerve not the Moſaical Rites.* He that ſpeaks againſt his Brother, or judges his Brother *on this account,* ſpeaks againſt the Law, and judges *or finds fault with* the Law, *which is Only now in force, viz the Law of Liberty* (*from theſe Rites*) *above-mention'd or the Goſpel*: but if thou judge the Law, *by which thou oughteſt to guide thy ſelf,* thou art not, *as thou oughteſt to be,* a Doer of the Law, but a judge *of the Law*

IV. He obſerves that *Chriſt* is the *only Lawgiver & Judge, who is able to ſave and to deſtroy*; & that therefore they ought not ſo much as to *ſpeak againſt*, much leſs *judge* & condemn ſuch as uſe no other Liberty than Chriſt has vouchſaf'd from the Law of Moſes.

ANNOTATIONS.

ariſen only from *not pointing it aright*, which has occaſion'd the like Difficulty in ſome other places, particularly *Hebr.* 10. 2.

TEXT.

12 Εἷς ἐστιν ὁ νομοθέτης † καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· † σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

13 Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν· 14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. 16 Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· Πᾶσα καύχησις τοιαύτη, πονηρά ἐστιν. 17 Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

Κεφ. ε'. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν. 4 Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας

TRANSLATION.

12 There is one law-giver * and judge, who is able to save and to destroy: who art thou that judgest thy * Neighbour?

13 Go to now, ye that say, To day * and to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a Vapour that appears for a little time, and then disappears.*

15 For that ye ought to say, If the Lord will, * and we shall live, we will also do this or that.

16 But now ye * glory in your boastings: all such glorying is evil.

17 Therefore to him that knows to do good, and do's it not, to him it is Sin.

Chap. V.

Go to now, ye rich men, weep and howl for your miseries that *are coming upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is * rusted, and the rust of them shall be a witness against you, and shall eat your flesh, as it

ὑμῶν

ANNOTATIONS.

V. 12. † So it is read, with respect to all the three Alterations made in this Verse from the Common Editions, in Alex. and several other MSS. as also in Vulg. Syr. and Ethiop. Versions.

(z) The Alexandrian and all the MSS. us'd by Dr *Mill*, excepting only three, read καὶ not ἤ. And it is not improbale but καὶ might be turn'd into ἤ by One, who thought it Absurd to say, *To day and to morrow*, since if they went One day, then they needed not to go the Other; and upon the like account the καὶ might be render'd as ἤ by the Vulg. Syr. and Ethiop. Translators. Whereas by this Expression

PARAPHRASE.

Law as well as of Others, which is what thou haſt no Right to take upon thee to be. 12 There is *but* One Lawgiver and Judge, who is able to ſave and to deſtroy, *viz. Jeſus Chriſt*; who art thou *therefore* that judgeſt thy neighbour *for not obſerving what Chriſt has not impos'd upon him, but freed him from by the means of the Goſpel, the only Law now in force?*

SECTION IV.

The Apoſtle adds ſuch particular Reproofs *and* Directions, *as were moſt requiſite for them; inſerting again a particular Exhortation of the Faithfull to* Patience, *and Cloſing All with a ſtrong Motive to* promote Piety in Others.

I. The Apoſtle reproves them for uſing a *form of Speech*, which carries in it too much of *Preſumption*, in reſpect to the *Uncertainty of what is Future.*

13 Go to now, ye that ſay, To day and (*z*) to morrow we will go into ſuch a City, *i. e. we will take a Long Journey into a Great Trading City at a great Diſtance from our Home*, and continue there a Year, and buy and ſell, and get gain: (14 Whereas ye know not, what ſhall be on the morrow. For what is your Life? It is even *as* a Vapour that appears for a little time, and then diſappears:) 15 *Go to now ye that ſay thus*, for *ye inſtead of this* ye ought to ſay, *viz.* If the Lord will, and we ſhall live, we will alſo do this or that. 16 But now ye glory in your Boaſtings *or ſpeaking thus Preſumptuouſly of the Future*: *I muſt inform you that* All ſuch Glorying is Evil, *as being Arrogating Too much to your ſelves, and not ſpeaking with due Submiſſion to the Divine Providence.* 17 Therefore *what Excuſe ſoever may be made for ſuch as have been hitherto guilty of this, for want of Better Inſtruction, yet now* to him that knows, *by what I have ſaid*, to do good *or his Duty in this reſpect*, and do's it not, to him it is *an Inexcuſable, becauſe Wilfull* Sin. *And the ſame holds good as to all other Inſtances of Duty.*

II. He reproves them for their Great *Covetouſneſs*, and *Uncharitableneſs*, and *Injuſtice* ariſeing therefrom.

Chap. V. Go to now, ye Rich Men *of the Jews, ye will have cauſe, without a timely Repentance, to* weep and howl, for your miſeries that are coming upon you. 2 Your Riches are corrupted, *as things putrified by being kept too long*, and your Garments are moth-eaten, *being laid up in your Wardrobes, and not made uſe of to cloath your naked Brethren.* 3 Your Gold and Silver is ruſted, and the Ruſt of them ſhall be a witneſs againſt you *of your Covetouſneſs*, and ſhall eat your Fleſh, as it were

ANNOTATIONS.

preſſion ſeems not to be denoted, that they would go either *to day or to morrow*, but rather that it would take them up a *conſiderable Time* to go to the City they deſign'd for, the word *to day* denoting the Day of Setting out, and the other *To morrow*, all the reſt of the Time ſpent in the Journey. That the City muſt reaſonably be ſuppos'd to be at a Great diſtance, is evident from what follows, *we will continue there a year*: whereas had it been at no greater diſtance than might have been travell'd in one ſingle day, *either* To day *or* To morrow, it is not reaſonable to ſuppoſe the Perſons would talk of *Continuing there a year*, &c.

TEXT.

ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν. 5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς· 6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν.

7 Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον. 8 Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. 9 Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. 10 Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου.

TRANSLATION.

were fire: ye have *treasur'd *it* up for the last days.

4 Behold, the hire of the labourers, who have reap'd down your fields, which is of you kept back cries: and the cries of them who have *got in your harvest, are enter'd into the ears of the Lord of *hosts,

5 Ye have liv'd in *Luxury on the earth, and have been wanton: ye have *fed your hearts, as *for the day of slaughter.

6 Ye have condemn'd *and* kill'd the just; *and* he do's not resist you.

7 Be *long patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and *is long patient for it, untill he receive the *former and the latter rain.

8 Be ye also *long patient; stablish your hearts; for the coming of the Lord draws nigh.

9 Grudge not one against another, brethren, lest ye be condemn'd: behold, the judge stands before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of *long patience.

11 Ἰδοὺ,

ANNOTATIONS.

(*a*) Ἀμάω signifying to *reap*, therefore it is not unlikely but by the θερίσαντες here mention'd, the Apostle denoted, not the *Reapers* aforemention'd by ἀμήσαντες, but such others as assist in *getting in the Harvest*, the word θερίζω being literally of so large an importance, as to signify not only *mowing* or *reaping*, but *doing any thing* towards getting in Harvest.

(*b*) As

PARAPHRASE.

were Fire, *i. e. for a punishment of this your Covetousness your Bodies shall be miserably destroy'd*: ye have treasur'd it, *i. e. this Fire or Wrath of God against you* up for the last days, *i. e. for the time of the Final Destruction of your State, which is now coming on.* 4 Behold, the hire of the Labourers, who have reap'd down your fields, which is of you kept back, cries *as it were to God for Vengeance on you*; and the Cries of them who have (*a*) got in your harvest, are enter'd into the ears of the Lord of Hosts. 5 Ye have liv'd in pleasure upon the Earth, and have been wanton; ye have *by your Luxury* fed your hearts *for the Destruction coming upon you*, as *Beasts are fed and fatned* for the Day of slaughter. 6 Ye have condemn'd and kill'd the Just, *i. e. many a true Christian*, and he do's *not so much as* resist you, *but on the contrary has patiently and cheerfully submitted even to Death it self, as knowing that Christ for whose sake he died, was able to reward him abundantly at his Coming to Judgment.*

III. He again exhorts the Faithfull to *Patience* and *Perseverance*, particularly by the consideration of the *Final Destruction* of the Jewish State now approaching; and the familiar Instance of the *Husbandman*, &c.

7 Be (*b*) long patient therefore *likewise ye*, Brethren, *who now suffer persecution for the Truth of Christ from the Unbelieving Jews or Judaizing Christians, and who have Them that have suffer'd even Death already for an Example of Courage and such long Patience*, unto the Coming of the Lord *to avenge Himself and his Servants of his and their Enemies. You have Examples of a somewhat like Patience even in the Common Affairs of this World.* Behold, the Husbandman waits for the precious fruit of the Earth, and is long patient for it, until he receive the former *rain to make the Corn sown grow up*, & the latter rain, *to make the Ear plump or full before he reaps.* 8 *And if the Husbandman be so long patient for the Crop of One single Year*, be ye also long patient, stablish your hearts *in a firm expectation of an undoubted and infinite Reward of all your sufferings*; *and so much the rather*, for *that* the Coming *of* the Lord draws nigh *now as to the final Destruction and Period that is to be put to the Jewish State and Legal Dispensation.* 9 Grudge not one against another, Brethren, *i. e. grudge or groan not ye, that are true Believers, at the present ease and prosperity of the Unbelieving Jew or Judaizing Believer*, lest ye be condemn'd *for such instances of Impatience*: behold, the Judge, *who will plead your cause with the persecuting Brethren*, stands before the door. 10 *Further* take, my Brethren, the Prophets *of Old*, who have spoken *to our Forefathers* in the name of the Lord, for an example of suffering affliction, and of long Patience. 11 Behold

ANNOTATIONS.

(*b*) As μακροθυμῶν in this same verse is render'd by our Translators, *is long patient* with respect to the Husbandman, so should μακροθυμήσατε here have been likewise render'd, *be long patient*, that the Comparison might the Better Answer one part to the other. So verse 11. τὰς ὑπομείναντας should be render'd, *them that have been patient*, that it may answer to τὴν ὑπομονὴν render'd *the Patience*, viz. of Job.

TEXT. TRANSLATION.

11 Ἰδοὺ, μακαρίζομεν τὺς † ὑπομείναντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος, καὶ οἰκτίρμων.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ † ὑπὸ κρίσιν πέσητε.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. 14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. 15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ. 16 Ἐξομολογεῖσθε † οὖν ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. 17 Ἠλίας ἄνθρωπος ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυ-

11 Behold we count them happy who *have been patient. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitifull and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; leſt ye fall into condemnation.

13 Is any *one among you afflicted? let him pray. Is any *one merry? let him ſing pſalms.

14 Is any *one ſick among you? let him call for the elders of the Church, and let them pray over him, annointing him with oyl in the name of the Lord.

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *therefore *your* faults one to another, and pray one for another, that ye may be heal'd. The prayer of a righteous man *made at the Impulſe of the Spirit avails much.

17 Elias was a man ſubject to like paſſions as we are, and he pray'd earneſtly that it might not rain, and it rain'd not on the earth for the ſpace

τὺς

V. 16. † So Alex. and ſome other MSS. and Vulgar Latin Verſion.

PARAPHRASE.

11 Behold *moreover*, we *commonly* count them happy who have been (*b*) Patient *courageouſly and conſtantly under Affliction for the ſake of God.* Ye have heard *alſo* of the *celebrated* Patience of Job, and have ſeen the End of the Lord *in dealing ſo with him, namely* that the Lord is very pitifull, and of tender mercy *to all ſuch as ſuffer for him, by plenteouſly Rewarding them for ſuch their ſufferings.*

IV. He particularly warns them againſt breaking out into *Raſh Swearing*, thro' Impatience or any other cauſe.

12 But above all things, Brethren, *it is requiſite that I add one Caution more, viz. that ye* ſwear not *or break not out into ſwearing thro' Impatience, or on any Account in Common Diſcourſe*, neither by Heaven, neither by the earth, neither by any other Oath: but let your yea be yea; and your nay, nay, *i. e. let your Performances be agreeable to your Words*, leſt ye fall into Condemnation, *foraſmuch as what is more than this, cometh of the Evil one or Devil. And conſequently as long as you allow your ſelves in this ſinfull practice of Common Swearing, all your other Acts of Religion will avail nothing.*

V. He gives Directions how they ought to *Behave* themſelves, either in *Mirth*, or in *Affliction*, particularly in *Sickneſs.*

13 Is any one among you Afflicted? let him *look on this as the Beſt means to be us'd under ſuch his Afflictions, namely to* pray *to God, either for Deliverance out of them, or for Patience to undergo them as he ought*: Is any one Merry? let him *look on this as the moſt proper means to expreſs his Mirth, viz.* to ſing Pſalms *of Thankſgiving unto God, who has been pleas'd of his Goodneſs to give him ſuch Proſperity or Succeſs as makes him Merry.* 14 Is any one ſick among you? let him call for *one or more of* the Elders of the Church, *i. e. the Miniſters of the Church above Deacons*, and let them pray over him, anointing him with Oyl *according to the Cuſtom long ſince receiv'd among us of the Jewiſh Nation, only now the Annointing is to be done expreſsly* in the Name of the Lord *or Chriſt, to denote that the Miraculouſneſs of the Cure this way is owing to the Efficacy of Chriſts Merits.* 15 And the Prayer of Faith, *i. e. if the Miniſter that prays, feels in himſelf the Miraculous Gift of Faith in this caſe, i. e. feels in himſelf a ſtrong Impulſe of the Spirit to pray, and a ſtrong Perſuaſion that his Prayer will be Effectual, then it may be thence infer'd aſſuredly, that ſuch his Prayer* ſhall *be a means to* ſave *or recover* the ſick, and the Lord ſhall raiſe him up *from his Bed of Sickneſs again*; and if he have committed Sins *which were the Occaſion of Gods ſending this Sickneſs upon him*, they ſhall be *All* forgiven him. 16 Confeſs therefore your Faults one to another, *i. e. the Sick to the Miniſters of the Church*, and pray one for another, *i. e. the Miniſters for the Sick*, that ye may be heal'd *or recover'd of your ſickneſs.* The Prayer of a Righteous man made at the Impulſe of the Spirit, (*call'd above v.* 15. *the Prayer of Faith*) avails much *with God*, 17 *For inſtance*, Elias was a man ſubject to like Paſſions *Infirmities and Afflictions* as we are, and he *by the Impulſe of the Spirit* pray'd earneſtly that it might not rain, and it rain'd not on the Earth, *i. e. the Land of Iſrael,*

TEXT. TRANSLATION.

τὺς τρεῖς ϗ μῆνας ἕξ. 18 Καὶ πάλιν προσηύξατο, ϗ ὁ ὐρανὸς ὑετὸν ἔδωκε, ϗ ἡ γῆ ἐβλάστησε τ καρπὸν αὐτῆς.

19 Ἀδελφοί μυ, †ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τ ἀληθείας, ϗ ἐπιστρέψῃ τις αὐτὸν, 20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτῦ, σώσει ψυχὴν † αὐτῦ ἐκ θανάτυ, ϗ καλύψει πλῆθος ἁμαρτιῶν.

of three years and ſix months.

18 And he pray'd again, and the heaven gave rain, and the earth brought forth her fruit.

19 My Brethren, if any * man among you do err from the truth, and one convert him:

20 Let him know, that he who converts a Sinner from the error of his way, ſhall ſave * his ſoul from death, and ſhall hide a multitude of Sins.

V. 19. † So Alex. and ſome other MSS. and Vulg. and Syr. Verſions, ἀπὸ τ ἀληθείας.
Ibid. * Αὐτῦ is read in Alex. and ſome other MSS. and in Vulg. Syr. and Ethiop. Verſions.

PARAPHRASE.

Iſrael, for the ſpace of three years and ſix months. 18 And he pray'd again *at the Impulſe of the ſame Spirit*, and the Heaven gave rain, and the Earth, *i. e. the Land of Iſrael* brought forth her Fruit.

19 My Brethren, *I ſhall conclude this Epiſtle with a moſt weighty Conſideration to ſtir you up to promote Piety. Namely* if Any man among you do err from the Truth, and one Convert him; 20 let him *that converts the other* know *for his Encouragement*, that He who converts a Sinner from the Error of his Way, ſhall ſave his Soul, *i. e. the Soul of the Converted* from Death, and *not only ſo, but ſuch his pious Charitable Labour in converting the other* ſhall *be ſo highly Acceptable to God, as to induce God thro' Chriſt to* hide *or cover*, *i. e. forgive* a Multitude of Sins, *i. e. All his own ſins paſt be they never ſo many in Number.*

VI He concludes with ſtirring them up to *promote Piety in others*, by minding them of the *Great & Special Reward*, that attends him that converts a Sinner.

SYNOPSIS.

SYNOPSIS.

In this Epiſtle are Contain'd.

I. An *Introductory* Salutation. *Chap.* I. 1.

II. Exhortations of the Orthodox Believers to *Patience*, by conſidering that

1. Patience tends to render us *Perfect* in Chriſtianity. *Chap.* I. 2—4.
2. God will certainly give us the *Wiſdom* of Perſeverance, if we *ask in Faith*, i.e. with ſincere purpoſe of Adhering to Chriſtianity. *Chap.* I. 5—8.
3. Suffering for Chriſt is *advantageous* both to Rich and Poor. *Chap.* I. 9—12.
4. The *Husbandman* is every year *long patient* for Rain. *v.* 7.
5. The *Coming* of Chriſt *draws nigh*. *v.* 8, 9.
6. They are *eſteem'd* and *counted Happy* that have been Patient under Afflictions. *v.* 11.
7. The *Prophets* of the Lord did of old *Suffer* Affliction *Patiently*. *v.* 10.
8. *Job* was Eminent for his *Patience*, and was *greatly rewarded* for the ſame at the end even in this Life. *v.* 11.

Unbelieving Jews or Judaizing Believers, not to *contend with ſuch bitter Zeal and Outrageous Malice* for the Obſervation of the Law, or for to recover their Liberty from the Roman Yoke: which the Apoſtle do's

1. By exhorting them to be *ſlow to ſpeak, ſlow to Wrath*. *Ch.* I. 19, 20.
2. By teaching them, that, unleſs they *bridled their tongue* in this reſpect, their *Religion was in vain*. *Chap.* I. 26.
3. By largely ſetting before them the *Great Miſchief and Diſorders* rais'd in the World, by their uſing their *Tongues* ſo Freely & Zealouſly. *Ch.* III. 1—12.
4. By teaching them, that ſuch *Envyings, Fightings*, and even *Wars* were not the Effects of *true Heavenly Wiſdom*, but of an *Earthly, Senſual and Deviliſh Wiſdom*, and proceeded from their own Sinfull *Luſts*. *Chap.* III. 13 — IV. 3.
5. By teaching them, that their *Love of the World*, (from which indeed proceeded their Zeal for the Obſervation of the Law, and for Liberty from the Roman Yoke) was *Enmity with God*. *Chap.* IV. 4—10.
6. By teaching them, that the Goſpel was *able to ſave their Souls*, without the obſervance of the Law. *Chap.* I. 21. that it is the *Perfect Law of Liberty*, as (among other reſpects) freeing them from the Obſervation of the Law. *Chap.* I. 25. that by it they were to *be judged*. *Chap.* II. 12. and laſtly, that Chriſt the Author of it is the *only Law-giver and judge who is able to ſave and to deſtroy* Eternally. *Chap.* IV. 11, 12.

III. *Rectification of Wrong* Notions or Principles, viz.

1. That God *Tempts* to Sin. *Chap.* I. 13—15.
2. That the *Goodneſs* or *Virtue* of Men is owing to the *Influence of the Heavens*, and not principally or more directly and immediately to *God*. *Chap.* I. 16—18.
3. That *Hearing of the Word* or *Faith* is *alone* ſufficient to Salvation. Which the Apoſtle do's
   1. By ſhewing the Inſignificancy of *Hearing the Word only*, by a familiar inſtance of a Mans *ſeeing his face in a glaſs*, and not mending what he ſaw amiſs. *Chap.* I. 23, 24. As alſo by another familiar inſtance of bidding or *wiſhing a poor man to be warm or full*, without giving what is requiſite. *Chap.* II. 14—17.
   2. By obſerving that the Truth of our *Faith is ſhewn by our Works*. *Chap.* II. 18.
   3. By obſerving that the *Devils* themſelves *have Faith*. *Ch.* II. 19.
   4. By ſhewing that *Abraham* and *Rahab* were juſtified by *Works*, and not *by Faith only*. *Chap.* II. 20—26.
4. That *Bridling the Tongue, Helping the Friendleſs*, and being *Unſpotted from the World* were not neceſſary parts of Religion, but might be diſpens'd with.
5. That it was not neceſſary in order to Salvation, to keep the *Whole Law*, but only *ſome principal* parts of it.
6. That they might *Swear* (at leaſt by Heaven and ſuch leſs Oaths) on Common Accounts. *Chap.* V. 12.

IV. Reproofs, viz. 1. for *Partiality* in matters of Judgment between the Rich and Poor. *Ch.* II. 1—9. And 2. for uſing *Preſumptuous Forms of Speech*. *Chap.* IV. 13. *to the end.* And 3. for *Covetouſneſs*, and *Uncharitableneſs* and *Injuſtice*. *Chap.* V. 1—6.

V. Directions how to behave themſelves, when *Merry*, or *Afflicted*, particularly when *Sick*. *Chap.* V. 13—18.

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE.

THE PREFACE.

THE Learned, at leaſt among * Proteſtants, are generally agreed that this Epiſtle was written about *A.D.* 60. Namely much about the ſame Time that St James writ his Epiſtle; between which and this there is a Great Affinity, not only as to the Subject, but alſo as to the Words and Expreſſions. I. The *Time*, when this Epiſtle was written.

The *Deſign* of this Epiſtle was, as St Peter himſelf tells us (Chap. 5. 12.) to *exhort and teſtify that This is the True Grace of God wherein ye ſtand*, i. e. that the Goſpel was the only True Means whereby They were to be ſaved, and conſequently that they ought to Perſevere in the True Faith, notwithſtanding the greateſt Afflictions they might be perſecuted with on That Account, either from Unbelieving Jews or Gentiles, or elſe from the Chriſtian Converts among them, that were Zealous for the Law. And becauſe They were very liable to be tempted by their Jewiſh Brethren, to Rebell and take up Arms in order to fling off their Subjection to the *Romans*, therefore the Apoſtle do's in a more ſpecial manner inſiſt on the *Obligation* they were under by the Goſpel, to behave themſelves *with All Subjection to the Roman Emperor and his Magiſtrates*. Likewiſe he particularly takes notice of the Subjection due from Servants to Maſters, and Wives to Husbands, in order to Rectify ſome Falſe Notions that had been ſpread among them. II. The *Deſign* of this Epiſtle.

The *Place* from whence this Epiſtle was written, was without doubt the *Babylon* mention'd Chap. 5. 13. that is (according to the generally receiv'd Opinion both of Ancients and Moderns) *Rome*. III. The *Place* whence this Epiſtle was writ.

* The Romaniſts will have this Epiſtle to have been written much ſooner, to favour that Tenet of Theirs, that St Peter was 25 years Biſhop of Rome. But this Opinion is refuted by Proteſtant writers, particularly by Dr *Cave* in his Life of St *Peter*.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE

TEXT.

Κεφ. α'.

ΠΕΤΡΟΣ Ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις Διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας· 2 κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

TRANSLATION.

Chap. I.

PETER an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcatter'd throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia, 2 Elect according to the fore-knowledg of God the Father, thro' Sanctification of the Spirit unto Obedience and ſprinkling of the Blood of Jeſus Chriſt: Grace unto you and peace be multiplied.

3 Εὐλο-

ANNOTATIONS.

(*a*) When it was that theſe Diſpers'd or Scatter'd Jews came and ſettled in theſe Countries, as it is not Material, ſo neither is it Eaſy to decide. And it is not to be doubted, but it was done by Degrees, ſuch Jews as quitted their own Country, ſettling firſt in ſuch other Countries as were nearer to them, and afterwards upon ſeveral Occaſions removing further and further into more remote Countries from Judea.

(*b*) An Account of all theſe Countries is to be found in the Second Part of my Geography of N. T. in thoſe Pages, as are directed to by the Index thereunto belonging; and the Situation of them is ſhewn by the Map alſo belonging thereto.

(*c*) In *Exod.* 24. 78. we read thus: *And he* (i. e. Moſes) *took the Blood of the Covenant, and read in the Audience of the People; and they ſaid, All that the Lord has ſaid, will we do, and be obedient. And Moſes took the Blood, and ſprinkled it on the People, and ſaid, Behold the Blood of the Covenant which the Lord has made with you concerning all theſe Words.* Whence it is not improbable but St *Peter* might refer to what was there done by Moſes, and might by *the ſprinkling of the Blood of Jeſus* denote the Chriſtian Jews entring with God into the Covenant

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE.

PARAPHRASE.

The INTRODUCTION.

Chap. I. PETER an Apoſtle of Jeſus Chriſt to the Strangers, *i. e. Foreign Jews that are* (*a*) Scatter'd throughout (*b*) Pontus, Galatia, Cappadocia, Aſia and Bithynia, 2 *namely to ſuch of them as are by receiving the Faith of Chriſt, become the true* Elect *or Now Choſen People of God, which the Unbelieving Jews falſely pretend to be: This Election or taking Chriſtians only to be his Now Choſen People being no Falſe Doctrin invented by us the Apoſtles of Chriſt, and altogether New, but on the contrary being what is* according to the Fore-knowledg *or eternal Purpoſe* of God the Father, *whereby he graciouſly purpos'd to ſave ſuch as ſhould believe the Goſpel,* thro' the Sanctification of the Spirit unto Obedience and ſprinkling of the Blood of Jeſus Chriſt, *i. e. thro' the Grace of the Spirit ſanctifying them ſo far, as to render them truly Obedient unto the Goſpel as well as Believers of it, and conſequently to entitle them to* (*c*) *the Benefits of the Goſpel-covenant Seal'd as it were between God and you by the Blood of Chriſt:* Grace unto you and Peace, *i. e. All Bleſſings Temporal and Spiritual* be multiplied.

SECTION

ANNOTATIONS.

Covenant of the Goſpel by their receiving the Faith. But ſince we read alſo in 1 John 1. 7. that *the Blood of Jeſus Chriſt cleanſes us from All Sin*, and on this account it ſeems to be reckon'd among the Benefits of the Goſpel, that thereby we *Come to the Blood of Sprinkling*, Hebr. 12. 24. hence it is likewiſe ſcarce to be doubted but St *Peter* did deſign to denote by the forementiond expreſſion of His, not only the Sealing of the Goſpel-Covenant between God and the Jewiſh Converts, but alſo, if not more eſpecially the Benefits ariſing from the Obſervation of that Covenant, viz. the Forgiveneſs of Sin; on which account *the Sprinkling of the Blood of Jeſus* ſeems to be mention'd by St *Peter* after *Obedience* to the Goſpel.

V. 4.

TEXT.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς †ὑμᾶς, 5 τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· 6 ἐν ᾧ ἀγαλλιᾶσθε ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς· 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως (πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου,) εὑρεθῇ

TRANSLATION.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance *uncorrupted, and undefil'd, and that fades not away, reserv'd in heaven for you,

5 Who are kept by the power of God thro' faith unto salvation ready to be reveal'd in the last time.

6 Wherein ye greatly rejoyce, tho' now for a *little while, if need be, ye are in heavineſs thro' manifold trials:

7 That the trying of your faith (being much more precious than of gold that perishes, tho' it be tried with fire,) might

εἰς

ANNOTATIONS.

V. 4. † So it is read in Alex. and many other MSS. as also Vulgar and Syr. Versions.

(*d*) As ἄφθαρτον signifies not only *incorruptible* as to Duration, but also *uncorrupted* as to being *Free from any mixture* that may corrupt or taint That wherewith it is mixt; (whence it is said *Ephes.* 6. 24. *Grace be with all them that love our Lord Jesus Christ* ἐν ἀφθαρσίᾳ, which is render'd rightly enough in our Translation *in Sincerity*, i. e. without any mixture of False Doctrin to corrupt the Doctrin of the Gospel.) So it is not to be doubted but ἄφθαρτον here is to be understood in this latter Sense, and not in the former as it denotes *incorruptible* as to *Duration*, This being denoted by another word in this Verse, viz. ἀμάραντον. It is also observable, that as the Land in which wicked Men dwell here on Earth, is said to be *defil'd by their Sins*, (Lev. 18. 28. Numb. 5. 3. &c.) So Heaven is here said to be *an Inheritance Uncorrupted, and Undefil'd*, because *no Unclean thing can enter thereinto*, i. e. no Sinner or wicked Person, either in Principle or Practice. Compare *Revel.* 21. ult.

(*e*) See Note (*d*) on *Jam.* 1.

V. 8.

PARAPHRASE.

SECTION I.

The Apoſtle, by ſeveral Arguments, exhorts the Jewiſh Converts he writes to, that they would with Patience *and alſo* Cheerfulneſs perſevere Stedfaſt in the Faith, *notwithſtanding All the Sufferings and Perſecution they ſhould meet with on That account. And withall, to take off ſuch among them as were* Zealous for the Law *from perſecuting the Orthodox, he intimates to them (in §. 5. of this Section) that the* Legal Diſpenſation *was only* Temporary, *and that the* Obſervance of its Rites *was not now* Neceſſary.

I. The Apoſtle encourages the Jewiſh Converts to *Patience* and *Cheerfulneſs* under their Perſecutions, by ſetting before them the *Greatneſs of the Reward*, that is reſerv'd for them in Heaven, if they *perſevere* unto the End.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy has begotten Us *Chriſtians* again (*i. e. as we were at firſt begotten by our Natural Fathers in reſpect of our Natural Life, ſo by bringing us to Chriſtianity God has begotten us again in reſpect of our Spiritual Life*) unto a lively Hope, *i. e. unto an Hope which ſhall never again as it were Dy, as it did at the Crucifixion and Death of Chriſt, but ſhall for ever live or remain Unſhaken as to the Grounds thereof in relation to Chriſt, till it be ſwallow'd up in Fruition; on which account it is a moſt effectual means to excite Us to be Lively and Active in our Obedience to the Goſpel notwithſtanding the Greateſt Difficulties we may meet with. Now as this Hope may be ſaid to have Died with Chriſt, All the Hopes of the Then Chriſtians being as it were blaſted; ſo on the contrary the principal means whereby we Chriſtians are now begotten again or reſtor'd to the ſaid Hope, and that for ever or without any danger of Any thing happning to quaſh our Hope for the future, is* by the Reſurrection of Jeſus from the Dead: 4 *Hereby we are begotten again to a lively Hope of* an Inheritance (*d*) Uncorrupted *with any Falſe and Wicked Principles or Notions*, and Undefil'd *with any Sinfull Actions or Practices*, and that fades not away *but is Everlaſting, which indeed is not to be enjoy'd here on Earth, but is moſt certainly* reſerv'd in Heaven for you, 5 Who *are and ſhall remain ſtedfaſt in the Faith, and therefore* are kept, by the power of God *as the Efficient cauſe*, thro' *or by means of your ſtedfaſtneſs in the* Faith *as the Conditional cauſe*, unto *eternal* Salvation, *which is* ready to be reveal'd *or actually conferr'd upon you in its Proper time, viz.* in the Laſt Time *or Day of Judgment.* 6 Wherein, *i. e. on which account* ye *at leaſt ought to* greatly rejoyce, tho' now for a little while, if need be, *i. e. if God ſees it Beſt for you*, ye are in Heavineſs thro' manifold (*e*) Trials: 7 *namely to this end*, that the Trying of your Faith (being much more precious *or advantageous to you* than *the Trying* of Gold, that *is of ſuch a Nature as that it* periſhes *or will wear out in Time*, tho' it be tried with Fire *and thereby found to be Good, whereas your Faith being tried and approv'd*

by

TEXT.

εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 8 Ὃν οὐκ † εἰδότες, ἀγαπᾶτε· εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ, καὶ δεδοξασμένῃ· 9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες· 11 ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,

TRANSLATION.

be found unto praiſe and honour and glory, at the appearing of Jeſus Chriſt:

8 Whom having not *known, ye love, in whom, tho' now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of glory:

9 Receiving the end of your faith, even the ſalvation of *your* Souls.

10 Of which Salvation the prophets have enquir'd and ſearch'd diligently, who propheſied of the grace *that ſhould come* unto you:

11 Searching what or what manner of time the Spirit of Chriſt, which was in them, did ſignify, when it teſtified before hand the ſufferings of Chriſt, and the glory that *ſhould follow* *after them.

12 Unto whom it was reveal'd, that not unto themſelves, but unto us they did miniſter the ſame things which *have been now declar'd unto you by them that have preach'd the Goſpel unto you, *thro' the Holy Ghoſt ſent down

ἀγαπᾶτε,

ANNOTATIONS.

V. 8. † This Reading is confirm'd by All the MSS. us'd by Dr *Mill*, but three, as appears from Him on the place. Neither do's St Polycarp's Epiſtle make any thing againſt it, He not citing the ſaid Text at large, but only in ſhort. And 'tis likely the ſame is the Caſe as to Irenæus. Indeed εἰδότες ſeem'd to have been chang'd into ἰδόντες, only becauſe it ſeem'd incongruous to ſay here, that Chriſtians do *not know* Chriſt, when in other places of Scripture, to *know Chriſt* or *God* is an expreſſion us'd to denote *the being Chriſtians*; it being not obſerv'd that St *Peter* is here to be underſtood of Knowing Chriſt by Face or in Perſon; as is evident from the following part of the Text, which likewiſe ſerves to ſhew, that εἰδότες is the True Reading, foraſmuch as ὁρῶντες, which is equivalent to ἰδόντες, is

mention'd

PARAPHRASE.

by God ſhall never periſh, but ſhall be of everlaſting Advantage to you) might be found *or turn* unto *your* Praiſe and Honour and Glory at the Appearing of Jeſus Chriſt *to judge the World*: 8 Whom having not known *by Face*, ye *nevertheleſs* love; in whom, tho' now ye (*f*) ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of Glory, *as being in a ſpecial manner* (*f*) *glorified or commended by Chriſt himſelf, and prefer'd before the Joy ariſing from the Faith of ſuch Chriſtians as convers'd with our Saviour here on Earth, and ſo ſaw him and believ'd.* 9 *And as ye do in this reſpect excell even us the Apoſtles of Chriſt, ſo you may thereby become the more Aſſur'd of* Receiving the end of your Faith, even the Salvation of your Souls.

10 Of which Salvation the Prophets have enquir'd and ſearch'd diligently, *namely they* who prophefied of the Grace *of God* that ſhould come unto you *by means of the Goſpel*: 11 *I ſay, the aforemention'd Prophets have ſearch'd diligently concerning this Salvation brought unto you by the Goſpel, namely* ſearching what or what manner of Time the Spirit of Chriſt, which was in them, did ſignify, when it teſtified before hand *by them* the Sufferings of Chriſt *in himſelf and in his Members*, and the Glory that ſhould follow after them, *viz. after the ſaid Sufferings, and be beſtow'd upon the ſaid Sufferers.* 12 *Theſe Particulars did* (*I ſay*) *the foremention'd Prophets ſearch unto*; *foraſmuch as tho' they were Prophets, yet they were ſuch, as* unto whom it was reveal'd *only in general*, that not unto themſelves *or unto their Own Times*, but unto *ſome that ſhould ariſe in ſome Future Ages, even unto* us *Chriſtians did belong the Grace of Salvation they then propheſied of*; *namely* they did miniſter *or make known in an obſcure manner* the ſame things, which have been now declar'd *moſt clearly* unto you, thro' *the Aſſiſtance of* the Holy Ghoſt ſent down from Heaven *in an extraordinary manner*

II. The Apoſtle further encourages them to *Patience* and *Perſeverance* under their Afflictions, by putting them in mind, that, as ſuch their *Sufferings* were *foretold by the Prophets*, ſo likewiſe by the ſame *were foretold the Glory* that ſhould follow any ſuch their Sufferings: Hereby intimating to them the *Truth of the Goſpel*, and the *Dignity of Chriſt*.

ANNOTATIONS.

mention'd in the ſaid latter part of the Verſe; and conſequently if ἰδόντες were the True Reading, there would be no other than a Tautology.

(*f*) St *Peter* ſeems here to refer to what our Saviour ſaid to St Thomas the Apoſtle, in Joh. 20. 29. Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες. And, as perhaps from hence was taken the ἰδόντες here read in ſome Copies inſtead of εἰδότες, ſo by the χαρᾷ δεδοξασμένῃ here mention'd, St *Peter* ſeems to refer to Chriſt's Magnifying and Preferring the Faith of ſuch as *have not ſeen him and yet believe*: both becauſe δοξάζω may be well underſtood ſo, and alſo it ſeems requiſite to underſtand it ſo here, the *Joy* St *Peter* is ſpeaking of being ſuch, as the true Chriſtians were *indued with here on earth*; which is evidently not δεδοξασμένη, as thereby is denoted the ſaid *Joy* being accompanied with the actual poſſeſſion alſo of *Heavenly Glory*. Hence our Tranſlators ſeem to render it *Joyfull* (viz. of the Hope) *of Glory*; which is a Senſe (I think) can hardly be put on the word δεδοξασμένη, which plainly denotes a thing already *glorified* or *magnified*, and ſo *full of Glory*, viz. in the Senſe given in the Paraphraſe.

+ That ſhould follow after ſuch For their Sufferings. V. 16.

TEXT.

οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε. 16 Διότι γέγραπται· Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· 18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου·

TRANSLATION.

from heaven, which things the angels desire to look into.

13 Wherefore gird up the loyns of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he who has call'd you is holy, so be ye holy in all manner of conversation.

16 Because it is written, ye shall be holy, for I am holy.

17 And if ye call on * a Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning * in fear:

18 Forasmuch, as ye know, that ye were not redeem'd with corruptible things, *as* silver and gold, from your vain conversation receiv'd by tradition from your fathers:

19 ἀλλὰ

PARAPHRASE.

manner upon them the said Preachers of the Gospel: Which things *are of so strange and important a nature, so entirely owing to the Goodness and Wisdom of God in the Contrivance and Revelation of them, that* the Angels, *as they* desire (g) to look into, *to perfectly understand them, so learn the same from the Revelations vouchsaf'd by Christ to his Church, especially to Us his Apostles. From which Considerations, as it appears that the Gospel is no Newly invented Doctrin, but the Eternal purpose of God (as is hinted v. 2.) at first obscurely reveal'd to the Prophets of Old, and now clearly reveal'd to the Apostles of Christ; so it appears that Christ the Author of our Salvation and Revealer of the Gospel is of a truly Divine Nature and Dignity, far superiour to that of the* (g) *Angels*: concerning

whom

PARAPHRASE.

whom the Jews generally entertain wrong, viz. too high Notions as to their Dignity and Ability.

III. The Apoſtle obſerves to them, that *Patience* is no other than an *Act of Obedience* due to God from them. Who requires *them* to be *Holy* (as being *Holy himſelf,*) and conſequently not to Sin in order to avoid Perſecution.

13 Wherefore, *as when you would ſet your ſelves vigorouſly to any Bodily Work, you are wont to* gird up the loyns *of your Body, ſo the aforemention'd conſiderations are ſufficient to excite the greateſt Vigour* of your mind *to diſcharge the Duties of Chriſtianity, notwithſtanding the greateſt Afflictions you may meet with in the diſcharge of them, and in order thereunto more eſpecially to* be ſober *and vigilant*, and *to* hope to the end *or with conſtancy and perſeverance without doubting and anxiety*, for *your obtaining* the Grace that is to be brought unto you at the Revelation of Jeſus Chriſt *or Day of Judgment, viz. the Salvation of your Souls*: 14 *Behaving your ſelves now* as Obedient Children, not faſhioning your ſelves according to the former luſts, *wherein ye liv'd* in your ignorance *of the Goſpel*: 15 But as he, *viz. God*, who has call'd you *to the knowledge of the Goſpel*, is holy, ſo be ye holy in all manner of Converſation. 16 Becauſe it is *no other than what is* written *and requir'd even in the Law, viz.* Be ye Holy, for I *the Lord your God* am Holy.

IV. The Apoſtle further preſſes the Duty of *Holineſs*, and *Suffering for the Goſpel*, by minding them, that *Chriſt ſuffer'd* for their Redemption, and that he is now *glorified* in Heaven, & ſhall *judge* them without reſpect of Perſons.

17 And if, *i.e. foraſmuch as ye moſt certainly* call on a Father, who without reſpect of perſons judgeth according to every mans Work, *i.e. judgeth every man, Jew as well as Gentile, according to his Work, not only according to his Faith*; *on this conſideration ye ought not groundleſsly to rely on the Indulgence of God as being your Father, and who therefore will eaſily forgive your Sins without Repentance and Amendment of Life*; *but ye ought to* paſs the time of your ſojourning *here in this world* in Fear *of the Account you muſt give of your Works at the day of Judgment, and in fear of being then Condemn'd by God who is an Impartial Judge as well as Father.* 18 *And there is the more Reaſon for ye to fear being Condemn'd at the Laſt day without Repentance and Holineſs of Life*, foraſmuch as ye know *full well by the inſtructions of the Goſpel*, that ye were not redeem'd with Corruptible things, as Silver and Gold (*wherewith indeed the Jews buy their Legal Offerings which they offer at Jeruſalem,*) from your Vain converſation, *wherein ye placed the Chief of Religion in the obſervance of the External Rites of the Law, according to the Doctrin* receiv'd by Tradition from your Fathers, *whereas the obſervance*

ANNOTATIONS.

V. 16. † So it is read in Alex. and ſome other MSS. as alſo the Vulg. Lat. Verſ. and Clem. Alex. And ſo it is in the LXX. Verſion, *Levit.* 11, 44, &c.

(g) When it is conſider'd, how the Preeminence of Chriſt above the Angels is profeſſedly ſet forth in the whole Chap. 1. of the Epiſtle to the Hebrews; and alſo what is ſaid in reference to the ſame point in Col. 2. and elſewhere; and laſtly in this very Epiſtle Chap. 3. 22. on all theſe Conſiderations it will ſeem, I ſuppoſe, not improbable, that St *Peter*, by what he ſays here in this Text, deſign'd to intimate what is more largely expreſs'd in the Paraphraſe.

TEXT.

19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ· 20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' † ἐσχάτου τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ † ἀληθείας, † εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. 24 Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα † αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη

TRANSLATION.

19 But with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot:

20 Who verily was fore-ordain'd before the foundation of the World, but was manifeſted in theſe laſt times for you,

21 Who by him do believe in God that rais'd him from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your ſouls * by obeying the truth * unto unfeigned love of the Brethren, *ſee that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which lives and abides for ever.

24 For all fleſh is as graſs, and all the glory * thereof as the flower of graſs. The graſs

c o

PARAPHRASE.

ſervance of ſuch Legal Rites are, without Holineſs of Life, altogether Vain or Inſignificant to eternal Salvation: 19 But *ye were redeem'd* with *no leſs an Offering than That of* the precious Blood of Chriſt, as of a Lamb (*viz. the true Paſchal Lamb*) without Blemiſh and without Spot, *viz. of Sin*: 20 who verily was fore-ordain'd before the foundation of the World *to be thus offer'd for your Redemption, ſo that you are not to think that there ever was Any Other way of being Redeem'd, but are to know on the contrary that All that were ever Redeem'd, even under the Law, were ſo only by the precious Blood of Chriſt, who was thus offer'd in the Fore-knowledge or Purpoſe of God before the Foundation of the World*, but was manifeſted in theſe laſt times *here on Earth Actually to ſuffer and be offer'd* for you, 21 who by him, *Dying and Riſing again and Aſcending into Heaven, as is moſt Truly atteſted by us his Apoſtles, and by the Conſequences of his Reſurrection and Aſcenſion in ſending the Holy*

PARAPHRASE.

Holy Ghoſt &c. do, *i. e. are induced to* believe in God *as ye ought, viz. to believe the Goſpel to be the Will and Doctrin of God, foraſmuch as it can be no other than God* that rais'd Him, *i e. Chriſt* up from the Dead, and gave him Glory *by taking him up into Heaven and placing him at his Right hand &c. All which was done* that your Faith and Hope *of Salvation* might be in God, *as it ought, viz. according to the Conditions requir'd by the Goſpel, i. e. upon your Repentance and Holineſs of Life: It being plainly Unreaſonable to imagin, that God will forgive your Sins without Repentance and Amendment, ſince he would not forgive them without the ſhedding of the Blood of Chriſt, who was Himſelf without any ſpot of Sin: And it being in vain to hope to be ſav'd at the laſt day by Chriſt who is then to be your Judge, if you refuſe to ſuffer for him here.*

22 Seeing *then, if ye truly believe in God,* ye have purified your Souls, by obeying the Truth, *i. e. the Goſpel, from all mixture of Hypocriſy,* unto unfeigned Love of the Brethren, ſee that ye *act accordingly, and* love one another with a pure heart fervently; *ſuch as are Zealous for the Law laying aſide All malice, much leſs perſecuting the Orthodox Chriſtians,* who *know the Obligation of the Law to be now ceas'd under the Goſpel.* 23 *And this ye ought to do as* being born again *now the Children of God,* not of Corruptible ſeed *as was That of mortal Abraham, by virtue of your Deſcent from whom you were heretofore the Choſen and Peculiar People of God*; but of Incorruptible *ſeed, I mean,* by the Word of God (*i. e. the Goſpel as v.* 25.) which lives and abides for ever, *inaſmuch as it is to be, not of a limited obligation for a Certain Time only, as was the Law, but of everlaſting obligation or as long as the World it ſelf laſteth.* 24 *I ſay you ought not to ſo value your ſelves on account of your being Born of the Corruptible ſeed of Abraham, as to deſpiſe the Gentile Converts or Chriſtians as incapable of becoming now the People of God, by the Goſpel without the joynt obſervance of the Law:* for All Fleſh is, *i. e. All the Carnal or Temporal Privileges, which we of the Jewiſh Nation have enjoy'd, on account of our being deſcended of Abraham as to the Fleſh or Natural Generation, as likewiſe all the Carnal Rites of the Law, are* as Graſs; and All the Glory thereof, *viz. the Conqueſt of Canaan, the Temple of Solomon &c.* as the Flower of graſs, *namely, as* the

V. The Apoſtle teaches ſuch as were *Zealous for the Law*, that the *Law* was to be obligatory but *for a Time*, whereas the *Goſpel* was to be of *perpetual Obligation*. And conſequently they ought not to *perſecute* the Orthodox Chriſtians, that denied the Obſervation of the Legal Rites to be now Neceſſary.

ANNOTATIONS.

V. 20. † So it is read in Alex. and ſome other MSS. and in the Syr. Verſion. And that this is the True Reading, ſee what has been obſerv'd by me concerning the ſame in my Notes on *Hebr.* 1. 1.

V. 22. † Διὰ πνεύματος is not read in Alex. and two other MSS. nor in Vulg. Syr. Ethiop. Verſions. It ſeems to have been added firſt by way of a Marginal Note, and thence taken into the Text.

V. 24. † So it is read in Alex. and ſome other MSS. and alſo in Vulg. Syr. and Ethiop. Verſions, and Origen. The Common Reading ἀνθρώπου for αὐτῆς ſeems to be taken from the LXX. Verſion, of *Iſai.* 40. 6.

V. 1.

TEXT.

ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· 25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Κεφ. Β'. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ † καταλαλίας, 2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε † εἰς σωτηρίαν. 3 εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον. 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες ἐποικοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

TRANSLATION.

withereth, and the flower thereof falls away;

25 But the Word of the Lord abides for ever: And this is the Word, which by the Gospel is preach'd unto you.

Chap. II.

Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and *evil speakings,

2 As new-born babes desire the pure milk of the Word, that ye may grow thereby *unto Salvation:

3 If so be ye have tasted, that the Lord is gracious.

4 To whom coming, *as unto* the living *stone, rejected indeed of men, but chosen of God, *and* precious;

5 Ye also as *living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Διὸ

PARAPHRASE.

the Grass withereth, and the Flower thereof falls away *after a certain time and its proper fixt Season, so All the Privileges that belong'd to us Jews as Descendants of Abraham according to the Flesh, and All the Glorious Circumstances of our Nation and Law are to have an end after their proper and fixt Period assign'd them by Providence*: 25 But the Word of the Lord abides for ever: And this is the Word *I am speaking of*, which by the Gospel is preach'd unto you, *i. e. the Gospel dispensation is never to have an end, but is to last here as long as the World lasteth, and is to last in the World to come for ever as to its Happy Consequences, viz. Everlasting Salvation.* Chap. II. Wherefore *seeing such is the Temporary Nature of the Privileges belonging to us as the Descendents of Abraham according to the Flesh, as also the Temporary Nature of the Legal Dispensation, and on the other hand such is the Everlasting Nature of the Gospel dispensation* laying aside all Malice, and all Guile, and Hypocrisies,

† V. 2. Εἰς σωτηρίαν is read in Alex. & in several other MSS. & in Vulgar, Syr, & Æthiop. Versions &c.

PARAPHRASE.

pocrifies, and Envies, and Evil-ſpeakings *againſt the Orthodox Chriſtians, who, agreeably to the true Natures of our National Privileges and the Legal Diſpenſation, look upon both One and the Other to be now ceas'd,* 2 as New-born Babes deſire the pure milk of the Word, *i. e. as Babes being Free from all Malice and Guile &c. and as the Children or People of God Now, not by Virtue of being deſcended from Abraham, but of a New Birth by means of the Goſpel, be deſirous and carefull to underſtand the Pure or True Doctrin of the Goſpel, which teaches us that the Obſervance of the Law is not now neceſſary, but that the Belief of and Obedience to the Goſpel is ſufficient Alone without the Obſervance of the Law,* that ye may grow thereby unto Salvation. 3 *And this ye will not fail to do,* if ſo be ye have taſted, *i. e. are truly ſenſible, that the* Lord, *i. e. Chriſt* is Gracious *in an extraordinary manner, in thus Freeing us from the Bondage of the Ritual Law by means of the Goſpel, as alſo in many other reſpects of Mercy vouchſaf'd unto us under the Goſpel, which either we enjoy'd not at All, or at leaſt not in ſo high a Degree, under the Law.*

VI. The Apoſtle obſerves that the *Titles* and *Priviledges* formerly belonging to the *Jews*, do now belong only to the *Chriſtians*.

4 *Such Graciouſneſs of Chriſt you cannot but be quickly ſenſible of, if you conſider that it is He,* to whom coming as unto the Living Stone, *foretold by the Pſalmiſt to be* rejected indeed of Men, but choſen of God *to be the chief corner Stone of the Foundation of the Chriſtian Church,* and *conſequently* precious *in the ſight of God,* 5 Ye alſo as Living Stones are built up *upon Chriſt, as the principal Foundation-ſtone,* a Spiritual Houſe, *and ſo Far Excelling the Material Houſe of God or Temple at Jeruſalem, which is built up of Stones that are without all Life, much more without thoſe Spiritual Graces wherein conſiſts that Spiritual Life vouchſaf'd to you by Chriſt, ſaid to be a Living ſtone as He imparts Spiritual Life unto you, who likewiſe are ſaid to be Living ſtones as ye receive Spiritual Life from Chriſt: whence by the way appears, how vainly the Unbelieving Jews glory in their material Temple at Jeruſalem, ſince we Chriſtians conſtitute a far more Excellent Temple in the eſteem of God. And in like manner they vainly ſtand up for the Legal Prieſthood and Sacrifices, ſince we Chriſtians are* an Holy Prieſthood to offer up Spiritual Sacrifices *of Prayer and Praiſes, which are far more* Acceptable to God by Jeſus Chriſt *than the Sacrifices of Beaſts ever were, and inaſmuch as to the Offering up of theſe Spiritual Sacrifices aright there is requir'd an Inward Real Holineſs in the Perſons of them that offer them, whereas the Law (as oppos'd to the Goſpel) requir'd only an External Holineſs*

ANNOTATIONS.

V. 1. † πάσας is not read in Alex. MSS. or Syr. and Ethiop. Verſions; or in Clemens Alexandrinus.

V. 5. † Alex. and ſome other MSS. as alſo Vulg. Lat. Verſion read ἐποικοδομεῖσθε, which is more pertinent and emphatical than οἰκοδομεῖσθε.

(*b*) Theſe

TEXT.

6 Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου· οἳ προσκόπτουσι τῷ λόγῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. 9 Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. 10 Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

TRANSLATION.

6 Wherefore alſo it is contain'd in the Scripture: Behold I lay in Sion a chief corner-ſtone, * choſen, precious; and he that believes on * it, ſhall not be confounded.

7 Unto you therefore who believe, * it is precious; but unto them who be diſobedient, the ſtone which the builders * rejected, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling, and a rock of offence, *even to them* who ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who has call'd you out of darkneſs into his marvellous light:

10 Who in time paſt were not people, but are now the people of God: who had not obtain'd mercy, but now have obtain'd mercy.

11 Ἀγαπητοὶ,

ANNOTATIONS.

(*b*) Theſe Words are plainly taken from *Exod.* 19. 6. according to the LXX. Verſion. The Hebrew expreſſion anſwering hereto is (as it is render'd in our Engliſh Tranſlation) *a Kingdom of Prieſts*, which as it is render'd by one of the Chaldee Paraphraſts, *Kings and Prieſts*, ſo that Explication ſeems confirm'd by St John *Revel.* 1. 6, &c. where Chriſt is ſaid to have *made us Kings and Prieſts unto God*, the true Import whereof will beſt be perceiv'd by the Paraphraſe of the *Revelation*.

(*i*) Theſe Expreſſions may very well be underſtood as apply'd by St Peter to the Convert Jews; and don't ſeem to include any neceſſity for ſuppoſing that St Peter meant them of the Convert Gentiles.

PARAPHRASE.

Holineſs in the Levitical Prieſts. 6 Wherefore alſo it is contain'd in the Scripture, *or foretold that God did deſign to introduce the preſent Goſpel diſpenſation by Chriſt in thoſe words of the Prophet Iſaiah*, 28. 16. Behold, I lay in Sion a chief Corner-ſtone, choſen, precious; and he that Believes on it, *viz. the ſaid Stone, i. e. Chriſt*, ſhall not be confounded *or diſappointed of his Hope.* 7 Unto you therefore who believe, it, *viz. the ſaid Stone, i. e. Chriſt* is precious *or of great Advantage*; but unto them who be diſobedient *belongs the Reproach of that Prophecy of the Pſalmiſt, Pſal.* 18. 22. The Stone which the Builders rejected, the ſame is made *by God* the Head of the Corner *in the Building of the Chriſtian Church*, 8 And *to them belongs alſo that other Prophecy of Iſaiah*, 8. 14, 15. *viz.* A Stone of Stumbling, and a Rock of Offence *or Falling*, even to them who ſtumble at the Word, being diſobedient, *i. e. either believing not at all the Goſpel, or elſe believing it and apoſtatizing or renouncing the Faith again out of fear of Perſecution, and ſo ſharing in the Calamities and fatal Deſtruction that God is now about to bring on the Jews that are either Unbelievers or Apoſtates*, whereunto alſo they were appointed, *i. e. it being the Purpoſe of God from the Firſt to puniſh All ſuch after the moſt exemplary manner.* 9 But *on the other hand unto you that believe, ſuch your Faith in Chriſt is* (*as I ſaid v.* 7.) *precious or of great Advantage, inaſmuch as thereby* ye are *become Thoſe, to whom only now belongs Thoſe Glorious Titles given formerly to the Jewiſh Nation in oppoſition to the Gentiles, viz. the Titles* of a Choſen Generation, a (*b*) Royal Prieſthood, *i. e. Kings and Prieſts, viz. Kings to reign with Chriſt, and Prieſts to offer him Spiritual Sacrifices*, an Holy Nation, a Peculiar *or purchas'd* People; *the End of Gods calling you to the Belief of the Goſpel being this*, that ye ſhould ſhew forth the Praiſes of Him, who has call'd you out of (*i*) Darkneſs, *i. e. that Ignorance of his True Will wherein ye ſometime liv'd* into his marvellous Light, *i. e. unto a Right Knowledge of his Will vouchſaf'd unto us of his marvellous Goodneſs and Wiſdom by the Goſpel*: 10 Who in time paſt *before your Converſion* were not the People *of God Truly, tho' you eſteem'd your ſelves as ſuch*, but are Now the People of God *in reality*: who had (*i*) not *then* obtain'd Mercy, *tho' you were apt to fancy ſo*, But now have obtain'd Mercy *and Forgiveneſs of All your paſt Sins upon your Repentance and Faith in Chriſt.*

TEXT.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 Ὑποτάγητε † οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρό-

TRANSLATION.

11 Beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul:

12 Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil-doers, they may, by *your* good works which they ſhall behold, glorify God in the day of viſitation.

13 Submit your ſelves* therefore to every ordinance of man for the Lords ſake: whether it be to the King, as ſupream,

14 Or unto governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of well-doers.

15 For ſo is the will of God, that with well-doing ye may

νων

PARAPHRASE.

SECTION II.

The Apoſtle preſſes particularly upon them the great Duty of Subjection *in their ſeveral ſtations, viz. that as* Subjects, *they ought to behave themſelves Humbly and Obediently toward their* Sovereign Prince, *and the* Magiſtrates *reſpectively ſet over them by their Prince; as* Servants, *they ought to behave themſelves* Dutifully *to their* Maſters; *&c.*

I. The Apoſtle exhorts them in the firſt place in general, to *behave themſelves Orderly* with reſpect to the *Civil* Government.

11 Belov'd, *I have obſerv'd to you the Great Advantages that you partake of by becoming Chriſtians, that you are hereby the Peculiar People of God (&c. v. 9.) but then I have alſo Intimated to you, on what Account you are ſo, viz. on a Spiritual; I proceed now more plainly and fully to ſet you Right, as to ſome wrong and pernicious Errors which prevail among our Brethren of the Jewiſh Nation in reference hereunto. Whereas then you are ſtil'd a Choſen Generation, a Royal Prieſthood (or Kings and Prieſts) a Peculiar People, you are not to infer from hence, that God deſigns to give unto the Jewiſh Nation the Sovereignty of this World, and that therefore you Act agreeably to the Deſigns of God in laying*

hold

PARAPHRASE.

hold of All Opportunities to Rebel and caſt off your Obedience to the Heathen Princes, whom you are yet ſubject to. I beſeech you *ſuffer your ſelves to be Rightly inſtructed by me as to the True Will of God in this important matter. And if you will do ſo, you muſt look on your ſelves, not as in the Deſign of God (even by the Goſpel) Lords and Sovereigns, but* as Strangers and Pilgrims *here upon this preſent Earth; and you are to know that the Readineſs of the Jews to Rebel and make War, do's not proceed from a true Zeal for the Cauſe of God and Religion, but from their Fleſhly Luſts, which makes them ſet too great a Value on Earthly Power and Glory and Riches. Whereas Chriſtianity or True Religion requires you to* abſtain from *All ſuch inordinate and ſinfull* Fleſhly Luſts, which *not only make men war againſt their Lawfull Princes, but thereby and in all reſpects likewiſe (do as it were) themſelves* war againſt the Soul, *tending to deſtroy it or bring it to eternal Damnation.* 12 *True Religion or Chriſtianity, I ſay, requires you therefore to abſtain from All Rebellion and other ſinfull Effects of Fleſhly Luſts,* having your Converſation Honeſt *or as becomes you* among the Gentiles, that whereas they ſpeak againſt you *of the Jewiſh Nation* as Evil-doers *eſpecially in raiſing Commotions and Rebellions,* they may *be induced* by your Good Works, *i. e. the Good Works of you Chriſtians* which they ſhall behold, *eſpecially by your living Quietly and Dutifully under the Governours of the Countries wherein your Abode is, to* glorify God *by ſpeaking Well of the Chriſtian Religion which you profeſs, and which induces you to behave your ſelves ſo very Differently from the Unbelieving Jews, and conſequently to glorify God, by ſparing and exempting you Chriſtians from the Great Deſtruction that is coming on the Unbelieving Jews,* in the Day of Viſitation, *and by that means likewiſe to glorify God by verifying or making Good the Promiſe of God to Believers in reſpect of their Deliverance from that Great Deſtruction.*

II. The Apoſtle exhorts them to behave themſelves particularly, as *Dutifull Subjects* to their *Sovereign Prince.*

13 Submit your ſelves therefore, *i. e. as being what Chriſtianity ſtrictly requires of you,* to every Ordinance of Man for the Lords ſake, *i. e. out of Obedience to the Command of Chriſt,* whether it be to the King *or Emperor,* as Supream. 14 or unto Governours *of particular Provinces or Places,* as unto them that are ſent by Him, *i. e. by the King or Emperor,* for the Puniſhment of *ſuch as are at leaſt in the Eye of the Government* Evil-doers, and for the Praiſe of *Them that at leaſt in the Eye of the Government are* Well-doers. 15 For ſo is the Will of God, that with Well-doing, *either in Actually performing the Commands of the King and*

ANNOTATIONS.

V. 13. † ὅτι is read in All the MSS. and other Books perus'd by Dr *Mill.* except only Alex. and one other MS. ſo that it is not to be doubted, but it is the True Original Reading, and conſequently confirms the ſenſe I have given in the Paraphraſe of the Paragraph immediately foregoing, viz. of v. 11, 12.

TEXT.

των ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. 17 Πάντας τιμήσατε. Τὴν ἀδελφότητα ἀγαπᾶτε. Τὸν Θεὸν φοβεῖσθε. Τὸν βασιλέα τιμᾶτε.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. 19 Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. 20 Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. 21 Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ· 22 ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· 23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι,

TRANSLATION.

put to silence the ignorance of foolish men:

16 As free, and not using your * freedom for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the Brother-hood. Fear God. Honour the King.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is * acceptable *with God*, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when you do well, and suffer *for it*, ye take it patiently; this is acceptable with God.

21 For * hereunto were ye call'd; because Christ also suffer'd for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was revil'd, revil'd not again; when he suffer'd, he threaten'd not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his body on the tree, that we being dead unto sin,

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ANNOTATIONS.

(k) As what he means by χάρις in this verse 19. the Apostle himself explains in v. 20. so it ought to be render'd in Both places Alike.

(l) Some

PARAPHRASE.

and his Governours, if not Sinfull, or elſe in Patiently ſubmitting to ſuch Puniſhment as they ſhall think fit to inflict, for not obeying their Sinfull Commands, ye may put to ſilence the Ignorance of Fooliſh men, *i. e. ye may put a Stop to the Calumny we Chriſtians lye under, (as being Prone to Rebellion &c.) by reaſon of the Gentiles looking upon us only as Jews, and being Ignorant of the Great Difference there is between us, and the Unbelieving Jews.* 16 *The Will of God is, that ye ſhould eſteem and behave your ſelves indeed* as Free *thro' Chriſt from the Yoke of Sin, and of the Ritual Law*, and *yet* not uſing your *Chriſtian* Freedom for a Cloke of Maliciouſneſs *or a Pretence of doing Wickedly in Rebelling or the like*, but *behaving your ſelves, tho' Free in the former reſpects, yet ſtill* as the Servants of God, *carefull to obey his Commands in All things.* 17 *Among which his Commands theſe are ſome Principal ones, viz. that ye* Honour All men *according to their Stations and Dignity, Gentiles as well as Jews: that ye* Love the Brotherhood, *i. e. your Fellow-Chriſtians, Gentiles as well as Jews: that ye* Fear God *in the firſt place, and above all; and laſtly that in ſubordination to God ye* Honour the King, *tho' he be the Worſt of Princes.*

III. The Apoſtle particularly exhorts *Servants* to be ſubject and dutifull to their *Maſters.*

18 *And as Chriſtian Subjects ought to behave themſelves thus Dutifully toward their Princes and Governours, ſo likewiſe ye Chriſtians that are* Servants, *ought to* be Subject to your Maſters with all *due* fear, *and* that not only to the Good and Gentle but alſo to the Froward *or Hard Maſters.* 19 For this is *in a ſpecial manner* (*k*) acceptable with God, if a Man *only* for Conſcience toward God endure Grief, Suffering Wrongfully. 20 For what *Cauſe of* Glory is it, if when ye be buffeted for your Faults, ye ſhall take it Patiently? but if when ye do Well, and ſuffer for it, ye ſhall take it Patiently, this is acceptable with God *in a ſpecial manner.* 21 For hereunto, *viz. to ſuffer for Well-doing*, were ye call'd *by the Goſpel, as the Higheſt and moſt Heroick part of Chriſtianity, inaſmuch as thereby ye come moſt near to the Example of Chriſt himſelf*: becauſe Chriſt alſo, *tho' he did well himſelf, yet* ſuffer'd *wrongfully, and that too* for us, *i. e. our ſakes and Good, thereby* leaving us *Chriſtians* an Example, that ye *as well as other Chriſtians* ſhould follow his ſteps *in this particular*; 22 who did no Sin, neither was Guile found in his mouth: 23 who when he was *moſt injuriouſly* revil'd, revil'd not again; when he ſuffer'd *moſt Undeſervedly, he behav'd himſelf ſo Meekly and Submiſſively as that* he threaten'd not, but *patiently* committed himſelf *and his Cauſe* to him that judgeth Righteouſly. 24 *And as Chriſt has thus left us the moſt perfect Example of Patience, ſo to ſhew the ſtricteſt Obligation we lye under to follow his Example, it is to be remember'd that it was Chriſt* who his own ſelf bare *the puniſhment of* our ſins in his Body on the Tree *or Croſs, namely to this end, that* we being Dead unto Sin, *i. e. putting away all Sinfull Practices, (ſuch as is Rebellion, and Undutifulneſs to Kings or Maſters &c.)*

ſhould

TEXT.

τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε. 25 Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

Κεφ. γ'. Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται· 2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. 3 Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος· 4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. 5 Οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι εἰς τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

TRANSLATION.

should live unto righteousness: by whose stripes ye were heal'd.

25 For ye were as sheep going astray; but are now return'd unto the Shepherd and Bishop of your souls.

Chap. III.

Likewise, ye Wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your chast conversation *join'd with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in the incorruptible *ornament* of a meek & quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also, who trusted in God, adorn'd themselves, being in subjection to their own Husbands:

6 Even as Sarah obey'd Abraham, calling him Lord; whose daughters ye are as long as ye do well, & are not afraid *of any terror.

7 Οἱ

ANNOTATIONS.

(*l*) Some are of Opinion, that St Peter do's hereby intimate, that the Jewish Women were to take care not to follow the Example of Sarah in telling an Untruth, and denying that she laugh'd when she was charg'd with it by God, as we read she did, *Genes.* 18. 12--15. In which last verse, after it is said, *Then Sarah denied,*

PARAPHRASE.

ſhould live unto Righteouſneſs, *i. e. ſhould henceforth live Righteouſly, rendring unto every One the Reſpect and Obedience that is Right. And this ye will be further prevail'd on to do, by conſidering that it is Chriſt*, by whoſe ſtripes ye are heal'd. 25 For *ye had need of Healing, in that* ye were *before your Converſion* as Sheep going aſtray, *and that had hurt themſelves by ſo ſtraying*; but *as ye* are now *by your Converſion* return'd unto the Shepherd and Biſhop of your Souls, *ſo he* (*i. e.*) *Chriſt as a Good Shepherd and Biſhop has heal'd you of all the Maladies and Hurts you had receiv'd by your former Straying or Sinfull Courſes, which he has done by the Stripes or Sufferings he underwent for your Sins; ſince therefore Chriſt our Maſter has thus ſuffer'd for us, it is but moſt Reaſonable that we likewiſe ſhould Patiently ſuffer for Him, or in Obedience to his Commands.*

IV. The Apoſtle particularly exhorts *Wives* to yeild due Subjection to their *Husbands*: And alſo *Husbands* to behave themſelves Duly toward their *Wives.*

Chap. III. Likewiſe, ye Wives *are not to think that Chriſtianity ſets you Free from your Subjection to your Husbands tho' Unbelievers, but you are to* be in Subjection to your own Husbands, that if Any *Huſbands* obey not in Word, *i. e. believe not the Goſpel*, they alſo may without *the preaching and demonſtrating of the Truth of* the Word *or Goſpel* be won *over to Chriſtianity* by the Converſation of the Wives; 2 while they behold your Chaſt Converſation join'd with Fear, *i. e. your Faithfulneſs to their Beds and Modeſty and Reſpectfull and Obliging Carriage towards them.* 3 Whoſe Adorning, let it not be that Outward Adorning of Plaiting the hair, and of wearing of Gold, *viz. Golden Bracelets or Ear-rings or the like*, or of putting on of *Fine or Rich* Apparel, *with which things other Women are wont to pride themſelves*: 4 But let it, *i. e. the Adorning of you Chriſtian Wives* be *the Adorning of* the Hidden *or Inward* Man, *i. e.* of the Heart, *namely let it conſiſt* in the incorruptible Ornament of a Meek and Quiet Spirit, which *not only will tend to make your Husbands have a Good Opinion of you and your Chriſtian Religion, but alſo* is in the ſight of God of great price. 5 For after this manner in the old time the Holy Women alſo, who truſted in God, adorn'd themſelves, being in ſubjection to their own Husbands. 6 Even as Sarah (*for whom we Jews have the higheſt Eſteem*) obey'd Abraham, *by way of great Reſpect* calling him Lord; whoſe Daughters ye are (*not only by Natural Deſcent, wherein you are wont to glory, but in a Better reſpect, even in a Spiritual Senſe or in reſpect of your Faith and Obedience*) as long as ye do well, and are (*l*) not afraid of any Terror *ſo as to be deterr'd from your Duty.* 7 *And having had occaſion to obſerve that Chriſtianity do's not free Wives from their Subjection to their Huſbands*

ANNOTATIONS.

denied, ſaying, I laugh'd not: it is immediately added; *for ſhe was afraid*: in reference to which it is thought that St Peter exhorts the Jewiſh Women, *Not to be ſo Afraid* upon any Account.

V. 7.

TEXT. TRANSLATION.

7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ † συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ † ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες· 9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ, εὐλογοῦντες, † ἵνα εὐλογίαν κληρονομήσητε. 10 Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. 11 Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. 12 Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. 13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ † ζηλωταὶ γένησθε;

7 Likewiſe, ye Husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as * Fellow-heirs of the grace of life; that your prayers be not hinder'd.

8 Finally, be all of one mind, * have compaſſion one of another, love as brethren, be pitifull, be courteous:

9 * Render not evil for evil, or railing for railing: but contrariwiſe, bleſs * that ye may inherit * bleſſing.

10 For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him * ſhun evil, and do good; let him ſeek peace, and enſue it.

12 For the eyes of the Lord are over the righteous, and his ears *are open* unto their prayers: but the face of the Lord is againſt them that do evil.

13 And who is he that will harm you, if ye be * zealots of that which is good?

14 ἀλλ'

ANNOTATIONS.

V. 7. † So it is read, (and not συγκληρονόμοι) in ſome MSS. and in All the Old Verſions, viz. Vulg. Syr. Arab. and Ethiop. And indeed it is much more Emphatical according to this Reading.

Ibid. † It is likewiſe read ἐγκόπτοις (not ἐκκόπτοις) in ſeveral MSS. and in all the four Old Verſions. And the ſenſe requires the ſame.

V. 9. † Theſe words, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, are not read in Alex. and ſome other MSS. not render'd in Vulg. Syr. or Ethiop. Verſions. They ſeem to have been added, not only on the foreſaid Account, but alſo becauſe the Senſe of the Apoſtle is clearer without them.

V. 13. † So it is read in Alex. and many other MSS. as alſo in all the four Old Verſions, Vulg. Syr. Arab. and Ethiop. and likewiſe in Clemens Alex. It is not to be doubted but it is the true Original Reading, it being ſo Pertinent and Emphatical to the Deſign of the Apoſtle, according to the ſenſe given in the Paraphraſe. Which ſome one not underſtanding writ μιμηταὶ by way of a Marginal note

PARAPHRASE.

bands tho' Unbelievers, it will likewiſe *be proper to add*, that the Husbands *that are Chriſtians ought to* dwell with them, *i. e. their Wives tho' Unbelievers*, according to *the Right* Knowledge *of Chriſtianity, which requires you to have but One Wife at a Time, to love and cleave to your Wives, and not to divorce them except for Adultery, rendring them due Conjugal Benevolence, and not only ſo but alſo* giving *ſuch* Honour unto the Wife as *is proper to be given* to the Weaker Veſſel, *and ſo more needing your Care to provide for and ſuccour them*, and *alſo ſuch Honour* as *is proper to be given* to *thoſe that being Fellow-Chriſtians are* Fellow-heirs of the grace *or gracious Bleſſing* of *Eternal* Life; that *ſo* your prayers be not hinder'd, *i. e. diſturb'd and render'd Ineffectual by your miſcarriage towards your Wives.*

8 Finally, be ye (*as many as are Chriſtians*) All of One mind, *as jointly minding the things of God, and the Welfare of one another: and as ſuch*, have compaſſion One of Another *under your Afflictions*, love as Brethren, be pitifull, be courteous: 9 Render not Evil for Evil, or Railing for Railing; but contrariwiſe Bleſs *others, even ſuch as rail againſt you*, that ye may inherit *or procure thereby the* Bleſſing (*i. e. Good Word and Kindneſs*) *of Others here, and of God more eſpecially hereafter.* 10 For *you well know what the Pſalmiſt has long ſince obſerv'd and ſaid in reference to this matter: namely* He that will love Life, *i. e. would have a Deſirable, i. e. quiet and comfortable Life here*, and ſee Good, *i. e. Happy* days, let him refrain his tongue from Evil-*ſpeaking of others*, and his Lips that they ſpeak no Guile. 11 *And as in his Words, ſo likewiſe in his Actions* let him ſhun Evil, and do Good; let him ſeek Peace, and enſue *or follow diligently after whatever naturally contributes to* it, *i. e. to a Peaceable and Quiet Life.* 12 *And this He will be the more excited to do, if he conſiders alſo what follows in the Pſalmiſt.* For *he adds immediately in the ſame Pſalm theſe Words*: The Eyes of the Lord are over the Righteous, *who thus refrain from Speaking and Doing Evil*, and his Ears are open unto their Prayers: but the Face of the Lord is againſt them that do Evil. 13 And *as the foreſaid Conſiderations are Arguments, with reſpect to God, for doing Good; ſo neither are there wanting Arguments for your doing ſo with reſpect to Men: for* Who is He, that *acting according to the Natural Dictates of Right Reaſon*, will harm you, if ye be Zealots of that which is Good *Confeſſedly by All Men, as is not-ſpeaking Evil, or Doing Hurt to Others: whereas Thoſe that diſtinguiſh themſelves by the name of Zealots among the Jews, on the contrary are wont to expreſs their Zeal, either by Speaking Evil of, or Doing Evil to others, and that in the Higheſt Degree.*

SECTION

ANNOTATIONS.

note or explication in ſome Copy, whence it came in time to be put into the Text it ſelf inſtead of ζηλωτὴς, by ſuch as was Ignorant of the Great Emphaſis of this laſt word in this place.

TEXT.

14 Αλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. 15 Κύριον δὲ † τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, † ἀλλὰ μετὰ πραΰτητος καὶ φόβου, 16 συνείδησιν ἔχοντες ἀγαθήν· ἵνα ἐν ᾧ καταλαλεῖσθε ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. 17 Κρεῖττον γὰρ ἀγαθοποιοῦντας (εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ) πάσχειν, ἢ κακοποιοῦντας. 18 Ὅτι καὶ Χριστὸς ἅπαξ † περὶ ἁμαρτιῶν ἔπαθεν ὑπὲρ ἡμῶν ἀπέθανε, δίκαιος ὑπὲρ ἀδίκων·

TRANSLATION.

14 But and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord * Chriſt in your hearts; and be ready always to give an anſwer to every man, that asketh you a reaſon of the hope that is in you, * but with meekneſs and fear.

16 Having a good Conſcience: that whereas they ſpeak evil of you, as of evil-doers, they may be aſham'd that falſly accuſe your good converſation in Chriſt.

17 For it is better (if the will of God be ſo) that ye ſuffer for well-doing, than for evil-doing.

18 For Chriſt alſo has once * died * on the account of ſins, for us, the juſt for the unjuſt;

ἵνα

PARAPHRASE.

SECTION III

The Apoſtle returns to proſecute the Main Deſign of this Epiſtle, viz. to exhort them to Perſeverance in the Faith, ***by ſetting before them ſeveral Other Conſiderations not afore-mention'd in the Firſt Section.***

I. The Apoſtle exhorts them again to Patience and Submiſſion, by the *Example* of *Chriſt*.

14 But and if *after All* ye Suffer for Righteouſneſs ſake, *i. e. for the ſake of the Goſpel*, Happy are ye *herein on the account of the Greatneſs of the Reward which ſhall be conferr'd upon you hereafter for ſuch your Sufferings*; and *therefore* be not Afraid of their Terror, *i. e. Threatnings or Terrible Uſage who perſecute you for the ſake of Chriſt*, neither be troubled *or dejected*: 15 But *rather rejoyce, as Thoſe who* Sanctify the Lord Chriſt in your hearts, *i. e. who from the Heart believe All that Chriſt has ſaid, and conſequently have ſuch an awfull Reverence and Dread of Chriſt as to Fear more his Diſpleaſure than Any thing your Perſecutors can inflict upon you, and are therefore reſolv'd to keep your Faithfulneſs*

PARAPHRASE.

fulneſs to him, not Doubting but in his Good time He will amply reward your Faithfulneſs, and ſeverely puniſh your Perſecutors: And *as it is your bounden Duty thus to adhere to Chriſt by Openly Confeſſing your ſelves to be Chriſtians, when requir'd to declare whether you are Chriſtians or not; ſo alſo it is your bounden Duty to* be Ready *or Willing* Always, *and not ſtubbornly to Refuſe*, to give an *Account of the Grounds of your Chriſtian Faith by way of* Anſwer (*and Apology or Defence of your ſelves*) to Every Man that *being in Authority* asketh *or demands of* you a Reaſon of the Hope *of Salvation thro' Chriſt*, that is in you; *and this Anſwer it is your Duty to give to Magiſtrates that demand it of you*, with Meekneſs and Fear *i. e. with due Humility and Reſpect to them*; 16 *By theſe means* having *or retaining* a Good Conſcience *toward God, which otherwiſe you cannot. And there is alſo this Reaſon to be given for ſuch your Chriſtian Behaviour, viz.* that whereas they, *i. e. the Enemies of Chriſtianity whether the Unbelieving Common Gentiles or Jews, are wont to* ſpeak Evil of you *to the Magiſtrates*, as of Evil-doers, *by your thus giving an Account of the Hope that is in you, to the Civil Magiſtrates with all due Humility and Reſpect*, They may be Aſham'd that *upon Examination are thus found out by the Magiſtrates to* Falſly accuſe your Good Converſation in Chriſt, *i. e. to Falſly accuſe you as Enemies to the Civil Government by being Chriſtians, whereas Chriſtianity obliges you to be moſt Faithfull and Obedient Subjects to the Sovereign Princes you live under.* 17 *Thus I ſay you ought to behave yourſelves*, for it is Better (if the will of God be ſo) that ye ſuffer for Well-doing, *i. e. for no other Reaſon than becauſe ye are Chriſtians*, than *that ye ſuffer* for Evil-doing, *i. e. for Behaving yourſelves Undutifully towards your Civil Governours, or the like, and ſo Unchriſtianly.* 18 For *it is to be remember'd, that as by your Suffering the greateſt Puniſhments that can be inflicted on you, you can Dye but once, ſo* Chriſt alſo *our Bleſſed Lord and Maſter did ſubmit ſo far to the Civil Magiſtrates he liv'd under with All due Reſpect, as that he* has Once Died, on the account of Sins *indeed, but then not on the account of his Own Sins, but* for Us *or Our Sins, He being* The Juſt *or only Human Perſon that was without Sin, and conſequently dying* for the *Sins of Us who are* Unjuſt

or

ANNOTATIONS.

V. 15. † So it is read in Alex. and another MS. and in Vulg. and Syr. Verſions, and Clemens Alex. It ſeems to be much more Pertinent to the Deſign of the Apoſtle; and upon all theſe accounts to be the True Original Reading.

Ibid. † Ἁγιάσατε is read in Alex. and ſeveral other MSS. as alſo in Vulg. Latin, and Clemens Alex. It has a peculiar Emphaſis here.

V. 18. † This Reading ſeems to be moſt preferable, not only on account of what Dr *Mill* has obſerv'd in reference to the Various Readings of this place, but alſo on account of its being of more Force or Weight in reference to the Apoſtle's Deſign, than the Common Reading.

TEXT.

ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲ σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι.

19 Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασί ποτε, ὅτε ἅπαξ † ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν † ὀλίγοι, τοῦτέστιν ὀκτὼ ψυχαὶ, διεσώθησαν δι' ὕδατος. 21 † Ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Κεφ. δ'. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε ὅτι ὁ

TRANSLATION.

that he might bring us to God, being put to death in the flesh, but quicken'd by the Spirit.

19 By which also he went, and preach'd unto the spirits in prison;

20 Which were * of old disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight Souls were sav'd by water.

21 * And that which is the Antitype, *even* Baptism, do's now save us, (not the putting away of the filth of the flesh, but * a good Conscience enquiring of God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.

Chap. IV.

Forasmuch then as Christ has suffer'd for us in the flesh, arm your selves likewise with the same mind; for he that has

παθὼν

ANNOTATIONS.

V. 20. † So it is read by Alex. and many other MSS. as also Vulg. Syr. and Ethiopick Versions.

Ibid. † It is read ὀλίγοι, not ὀλίγαι, in Alex. and three other MSS. and in Vulg. Latin and St Cyprian. Indeed the former seems to be the true Original Reading, and to be turn'd into ὀλίγαι, as being suppos'd to agree with ψυχαί.

V. 21. † So it is read in Alex. and other MSS. which are of Best Authority, as Dr *Mill* observes.

Interrogation,

(n) Ἐπερώτημα is no where, as I can find, us'd by any Greek Writer to signify *an Answer*, but on the contrary *an* [illegible] or *Enquiry*. And accordingly it is render'd in Vulgar Latin Version, *Interrogatio*. Erasmus was (I think) the First, that expounded it *an Answer*, contrary to the literal Import of the word, and also its use (as far as I can find) among Authors.

(m) That by the *Spirits in Prison* may well be understood *Wicked Persons captivated and as it were imprison'd by Sin*, will appear from *Isai.* 42. 7. *I gave thee for*

PARAPHRASE.

or Sinners in many reſpects: *Which he did*, that he might bring Us to God *and Eternal Happineſs*, being put to Death in the Fleſh *or his Human Nature*, but quicken'd *or rais'd to Life again* by the Spirit *or the Omnipotency of his Own Divine Nature, and ſo Able to raiſe to life again and to God and the Happineſs of an Heavenly and Immortal Life, ſuch as ſuffer even to Death for his ſake here on Earth.*

II. The Apoſtle exhorts them to Patience and Conſtancy, by minding them how *God puniſh'd the Diſobedient in the days of Noah*; and that as the Few then Saved, were ſo by Water; ſo none ſhall be ſav'd now but *ſuch as adhere to their Baptiſmal Vow.*

19 *This I ſay Chriſt is enabled to do by the Spirit or his Divine Nature*, by which *his Spirit* alſo He *may be ſaid to have* went and preach'd *Repentance*, (*namely in the perſon of Noah, indued with the Spirit of Chriſt to this purpoſe*) unto the Spirits (*m*) in priſon, *i. e. to thoſe Wicked Men that liv'd in the days of Noah, and were ſo entirely given up to work Sin, that they may be elegantly ſtil'd as it were the Priſoners or Captives of Sin*; 20 Which *accordingly* were of old Diſobedient *or not to be wrought upon by the means made uſe of to bring them to Repentance*, when Once the Long-ſuffering of God waited *for their Repentance* in the days of Noah, while the Ark was preparing, wherein Few, that is Eight Souls, were ſav'd by *means of the* Water *bearing up the Ark, and ſo preſerving them from the Common Deluge.* 21 And that which is the Antitype *or was prefigur'd by the ſaid Water that thus ſav'd the Eight perſons*, even Baptiſm, do's now *under the Goſpel become the means to* ſave Us, (*namely*, not *as Baptiſm denotes only* the putting *or waſhing* away of the *Outward* Filth of the Fleſh, but *as it denotes* a Good Conſciences (*n*) Enquiring of God, *i. e. a Sincere Repentance for Sins paſt, and Reſolution to live for the future according to the Will of God ſet forth in the Holy Scriptures, and therefore a diligent Enquiring after and Learning the Will of God. In this ſence Baptiſm is appointed by God as a Gracious Means or Condition of Saving Us*) by *virtue of* the Reſurrection of Jeſus Chriſt; 22 Who *being Riſen* is gone into Heaven, and is on the Right hand of God, Angels and *all* Authorities and Powers, *Celeſtial or Terreſtrial*, being made ſubject unto him, *and conſequently he being Able to ſave All ſuch as uſe the means of Salvation preſcrib'd by Him.*

III. He exhorts them to Patience and Perſeverance, by minding them how they had *liv'd in Sinfull Pleaſures* before their Converſion, and that now by becoming Chriſtians they were *dead to the Fleſh*, i. e. to all the Sinfull Pleaſures of the World.

Chap. IV. Foraſmuch then as Chriſt has ſuffer'd, *and that* for Us, in *or to* the Fleſh, arm your ſelves likewiſe with the ſame mind *or reſolution of Suffering your ſelves in or to the Fleſh, i. e. not only of Suffering Afflictions for the ſake of Chriſt, but alſo of mortifying the Luſts of the Fleſh and Ceaſing from Sin in Obedience to Him*: for *as He that has ſuffer'd or undergone a Natural Death in the Fleſh or Body, has thereby naturally ceas'd from committing any more Sin in the Fleſh*, ſo he that has

ANNOTATIONS.

for a Covenant to the People, for a Light to the Gentiles, to open the Blind Eyes, to bring the Priſoners out of Priſon, and them that ſit in darkneſs out of the Priſon-Houſe: ſee alſo *Iſai.* 49. 9. and 61. 1, 2.

V. 1.

TEXT.

παθὼν † σαρκὶ, πέπαυται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. 3 Ἀρκετὸς γὰρ † ὁ παρελήλυθὼς χρόνος † τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· 5 οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. 6 Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικε. Σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς. 8 Πρὸ πάντων δὲ τὴν

TRANSLATION.

suffer'd in the flesh, has ceas'd from sin;

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past * may suffice to have wrought the will of the Gentiles, having walked in lasciviousness, lusts, excess of wine, * banquetings, drinkings, and abominable idolatries:

4 Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil *of you*.

5 Who shall give account to him, that is ready to judge the quick and the dead.

6 For, for this cause was the Gospel preach'd also to them that are dead, that they might be judg'd according to men in the flesh, * and live according to God in the spirit:

7 But the end of all things is at hand. Be ye therefore sober and watch unto prayer.

8 And above all have fer-

εἰς

ANNOTATIONS.

V. 1. † Ἐν is not read before σαρκὶ in Alex. and some other MSS. and it ought to be left out, since it is evident ὁ παθὼν σαρκὶ here answers to Χριστοῦ παθόντος σαρκὶ at the beginning of the Verse.

V. 3. † Ἡμῖν is not read in Alex. and several other MSS. nor yet in Vulg. Syr. and Ethiopick Versions, or Clemens Alex. &c. Likewise τῷ βίῳ is not read in the Same Copies here mention'd.

(*o*) This is thought by some an Undeniable Argument, that St Peter writ this Epistle, and *directed it*, not only to the *Jewish Nation*, but also to the *Gentile Converts*. But such Persons seem to lay too great a stress upon this Argument. For it is evident from Chap. 1. 1. of this Epistle, that it was written or *directed* to the *Dispers'd* or *Scatter'd throughout Pontus*, &c. By which Expression, is without doubt denoted only such Jews as were *dispers'd* in those parts out of their own Country of Judea. The Gentiles are never (as I know of) through-

out

PARAPHRASE.

has ſuffer'd in the Fleſh *in a ſpiritual ſenſe or by ſpiritual mortification thereof*, has *ſpiritually* ceas'd from Sin; 2 *the End of ſpiritual mortification of the Fleſh being no other than this, viz.* that He *who is thus mortified*, no longer ſhould live the Reſt of his Time in the Fleſh, *in conformity* to the *Sinfull* Luſts of Men, but to the Will of God. 3 For the Time paſt *of their Lives* may ſuffice *ſuch among you as are turn'd Chriſtians*, to have *liv'd as if they ſtudiouſly* wrought the Will of the Gentiles *among whom they were diſpers'd*, having walk'd in Laſciviouſneſs, *and other ſinfull* Luſts, *in* Exceſs of Wine, Banquetings, Drinkings, and (*o*) abominable Idolatries, *either as being very Covetous, or Worſhippers of Heathen Idols.* 4 Wherein they, *i. e. the Unbelieving Jews and Gentiles* think it ſtrange, that you run not *ſtill, as formerly before your Converſion*, with them to the ſame Exceſs of Riot *as they do* ſpeaking Evil *of you on this very account*: 5 Who ſhall give Account *of theſe their Sins* to him that is Ready *in its proper time* to judge the Quick and the Dead. 6 *For it will be no Injuſtice in God to call them to give ſuch an Account ſince* for this cauſe was the Goſpel preach'd alſo to them that are Dead, *as it is now to them that are Living, namely* that they might be judg'd according to Men in the Fleſh, *i. e. might contend with and mortify the Fleſh as to thoſe Sinfull Luſts thereof wherein they lived and indulg'd themſelves as Natural men*, and *might* live according to *the will of* God in *or by the Aſſiſtance of* the *Holy* Spirit.

IV. He further preſſes upon them Patience and Perſeverance, by reaſon of the *End* or *Completion* of thoſe Miſeries which Chriſt had foretold ſhould befall the Unbelieving Jews, was *now at hand.* On which account he exhorts them alſo to *have fervent Charity* one towards another, &c.

7 But *beſides* the End *or Completion* of All *thoſe miſerable* things *that our Saviour foretold ſhould come upon the Unbelieving Jews*, is at hand. Be ye therefore ſober, and watch unto prayer *according to our Saviours Advice in this caſe, that ye may not be overwhelm'd in the ſame Deſtruction thro' your negligence and ſinfulneſs.* 8 And *to this end* above All have

4

ANNOTATIONS.

out the whole Scripture ſtil'd the *Diſpers'd*; nor can be properly denoted by that Name, there being no Diſperſion of them taken notice of in Scripture, to which the Reaſon of the Name may be aſſign'd. It being therefore Reaſonable from hence, by the *Diſpers'd* to underſtand only ſuch Jews as being remov'd out of their own Country, were *Diſpers'd* thro' the ſaid Countries, and this Chap. 1. 1. being evidently deſign'd by St Peter as the *Direction* of his Epiſtle, it follows that this Epiſtle was *directed* only to the *Diſpers'd Jews* that were Chriſtians. Nor do's what is here ſaid Chap. 4. 3. contain any thing contrary to the ſame. For ſince Covetouſneſs is expreſly ſtil'd, and that more than once, Idolatry, by St Paul; and ſince it is certain from the Hiſtory of Ancient Times, that the Jews were notoriouſly guilty thereof; why may not by the *Abominable Idolatries* here mention'd be underſtood the Baſe, or as the word ἀθεμίτοις properly ſignifies the *Unlawfull* ways the Jews made uſe of to get Money or other Riches. Beſides it is evident from Ancient Hiſtory, that ſeveral Jews renounc'd Judaiſm, and became Gentiles, and ſuch doubtleſs join'd with the other Gentiles in the Actual Worſhip of Idols. And why may not ſome of Theſe be converted by the Preaching of the Goſpel, and ſo the Expreſſion true in the moſt literal ſenſe.

V. 8.

TEXT. TRANSLATION.

εἰς ἑαυτὺς ἀγαπὴν ἐκτενῆ ἔχοντες· ὅτι ἡ ἀγάπη † καλύπτει πλῆθος ἁμαρτιῶν. 9 Φιλόξενοι εἰς ἀλλήλυς, ἄνευ † γογγυσμῶ. 10 Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτὺς αὐτὸ διακονῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεῦ. 11 Εἴ τις λαλῶ, ὡς λόγια Θεῦ· εἴ τις διακονῶ, ὡς ἐξ ἰσχύος ἧς χορηγῶ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

12 Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πείρασμον ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος. 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

vent Charity among yourſelves: for Charity *covers the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man has receiv'd the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, let him ſpeak as the oracles of God; If any man miniſter, *let him do it* as of the ability which God gives, that God in all things may be glorified thro' Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

12 Beloved, think it not ſtrange concerning the fiery trial * which is befaln you for to try you, as tho' ſome ſtrange thing had happen'd unto you:

13 But rejoyce, inaſmuch as ye are partakers of Chriſts ſufferings; that, when his glory ſhall be reveal'd, ye may be glad alſo with exceeding joy.

14 If ye be reproach'd for the name of Chriſt, happy are ye: for the Spirit of glory and of God reſteth on you: on their part he is evil ſpoken of, but on your part he is glorified.

15 Μὴ

ANNOTATIONS.

V. 8. † So Alex. and ſeveral other MSS. as alſo Vulg. Syr. and Arab. Verſions, and Clemens Alex. &c.

V. 9. † So Alex. and other MSS. as alſo Vulg. Syr. and Arab. Verſions, &c.

(oo) Ἐκτενὴς do's literally ſignify *Extenſive*, and therefore may very pertinently be taken in its literal ſignification here.

(p) How Vain and Weak the Argument of the Papiſts from hence for Purgatory is, evidently appears from this ſingle Conſideration, that the Apoſtle ſpeaks of this πύρωσις as γινομένη, actually Then befaln or befalling them in this World. (q) See *Act.* 5. 41.

V. 16.

PARAPHRASE.

have *an* (*oo*) *extenſive or* Fervent Charity *or Love* among your ſelves *who are Chriſtians, ſo as not to be Unkind, much leſs Perſecute any Chriſtian Brother on account of any Different Notions there may be between you as to the Obligation of the Law*: For Charity covers, *i. e. is of ſpecial Efficacy to induce God thro' Chriſt to forgive* the multitude of Sins *you have been Guilty of, and now Repent of.* 9 *And ſhew ſuch your Charity in a ſpecial manner by the* Uſe *of* Hoſpitality one to another, without Grudging *or Murmuring that thoſe who ſtand in need of your Hoſpitality are not ſo Zealous for the Obſervance of the Law as you think they ought to be, or the Like.* 10 And *in reference both to Hoſpitality and to this Difference of Opinion among you as to the Neceſſity of obſerving the Law,* as every man has receiv'd the Gift *whether of Wealth, or of the Spirit to inſtruct himſelf and others,* even ſo *be ye Carefull to* miniſter the ſame one to another, as *becomes* Good Stewards of the manifold Grace of God, *i. e. not confining your Hoſpitality only to ſuch as are of your Opinion, much leſs perverting the ſenſe of Scripture or the Doctrin of the Goſpel contrary to what you know to be the True Senſe thereof by the illumination of the Spirit.* 11 *Wherefore* if any man ſpeak, *i. e. be a Preacher of the Goſpel,* let him *be ſure to* ſpeak *or preach no other Doctrins than ſuch* as *are agreeable to* the Oracles of God; if any man miniſter *in any other reſpect, whether of Inſtruction or of Hoſpitality,* let him do it as of the Ability which God gives *him,* that God in All things may be glorified, *on the account of his Gifts vouchſaf'd unto you, not thro' the Law but only* thro' Jeſus Chriſt, to whom be Praiſe and Dominion for ever and ever. Amen.

V. Laſtly, he exhorts them to Patience and Perſeverance, by minding them that they are taught by the Goſpel to look on *Affliction* not only as their *Portion*, but as matter of *Joy*, inaſmuch as it is a Token or Evidence of their Future Eternal Happineſs: And alſo inaſmuch as *their Sufferings* are nothing *ſo great* as ſhall be Thoſe of *Unbelievers.*

12 Belov'd, think it not ſtrange concerning the Fiery Trial, *i. e. Terrible Afflictions and Perſecution* which is (*p*) befaln you for to try you, as tho' ſome ſtrange *and unexpected* thing had happen'd unto you. 13 But *on the contrary as ye know that you have all along been taught to expect Affliction and Perſecution from the Enemies of Chriſt, ſo ye ought to* Rejoyce, inaſmuch as ye are *judg'd* (*q*) *worthy by God to be* Partakers of Chriſts Sufferings, *i. e. of Sufferings for Chriſts ſake, and of ſuch Sufferings as Chriſt ſuffer'd; the Gracious Deſign of God herein being this,* that, when His, *i. e. Chriſts* Glory ſhall be reveal'd *at the Laſt day,* ye may be Glad alſo with exceeding Joy, *your Reward in Heaven being ſo much Greater as your Sufferings here have been.* 14 *Wherefore* if ye be reproach'd *only* for the Name of Chriſt, happy are ye: for *it is an evident token that* the Spirit of Glory and of God, *i. e. that the Spirit of God which is the Earneſt of Future and Eternal Glory, and which enables you thus to glorify God by your Sufferings,* reſteth on you: *for* on their part *who thus reproach you,* He, *i. e. Chriſt* is evil-ſpoken of, but on your part He is glorified, *and therefore ſhall aſſuredly glorify you*

TEXT.

15 Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος. 16 Εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ † ὀνόματι τούτῳ. 17 Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18 Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἀγαθοποιΐᾳ.

Κεφ. ε'. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός.

TRANSLATION.

15 But let none of you ſuffer as a murderer; or a thief, or an evil-doer, or as a buſy-body in other men's matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſham'd, but let him glorify God on this behalf.

17 For the time *is come* that judgment muſt begin at the houſe of God: and if it firſt *begin* at us, what ſhall the end be of them, that obey not the Goſpel of God?

18 And if the righteous ſcarcely be ſav'd, where ſhall the ungodly & the ſinner appear?

19 Wherefore let them that ſuffer according to the will of God, commit the keeping of their Souls *to him* in well-doing, as unto a faithfull Creator.

Chap. V.

The elders that are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be reveal'd.

2 Ποιμάνατε

ANNOTATIONS.

V. 16. † So it is read in Alex. and ſeveral other MSS. as alſo Vulg. Syr. and Ethiop. Verſions, &c. Indeed μέρει ſeems to have been at firſt only a Marginal Note by way of Explication of the ſenſe of ὀνόματι in this place, and thence to have been taken into the Text. And for this Reaſon, tho' I have retaken ὀνόματι as the Original Reading, yet I have not alter'd the Common Tranſlation, becauſe ὀνόματι may be here underſtood in the ſame ſenſe as μέρει, as well as in it's literal and more common Senſe.

(r) *Matt.* 24. 21, 22. *Mark* 13. 13. *Luke* 21. 16. 17.

(ſ) Theſe words are thought to be taken from, or at leaſt S. Peter alludes herein to *Prov.* 11. 31.

V. 2.

PARAPHRASE.

hereafter. 15 But let None of you ſuffer as a Murderer, or a Thief, or an Evil-doer *in any other reſpect*, or *particularly* as a Buſy-body in other Mens matters, *namely taking upon him to direct and preſcribe to others over whom they have no Right of Inſpection, or Government; ſuch as are the Zealots among the Unbelieving Jews, who think they have a Right to Command Any others to do what they judge neceſſary in Defence of their Law, and to plunder and even murder ſuch as Oppoſe them.* 16 Yet if any man ſuffer *only* as a Chriſtian, let him *I ſay again* not be Aſham'd *thereof*, but let him glorify God on this behalf. 17 For the Time is come, that Judgment muſt (*r*) *according to our Saviours Predictions* begin at the Houſe of God: and if it firſt begin at us *Believing Jews*, what ſhall the *miſerable* End be of them *Jews*, that obey not the Goſpel of God? 18 And if *ſome of* the Righteous (*ſ*) *or Believing Jews* ſcarcely be ſav'd *or preſerv'd from the approaching Deſtruction*, where ſhall the Ungodly and the Sinner, *i. e. the Unbelieving Jew* appear *in ſafety from theſe Dreadfull Judgments, which are coming on the Jewiſh Nation?* 19 Wherefore *you ſee that there is no juſt Reaſon to be diſcourag'd on account of your Sufferings at preſent for the ſake of Chriſt; but on the contrary, ſeeing the Sufferings of the Chriſtians will be ſo much Leſs than Thoſe that will befall the Unbelieving Jews*, let them *among you* that ſuffer according to the Will of God, *i. e. for Chriſt*, commit the Keeping of their Souls *or Lives* to him in Well-doing, as unto a Faithfull Creator, *who as Creator has a tender Concern for them as his Creatures, and is alſo Able to ſave them from Affliction and Death here; and not only ſo, but is alſo a Faithfull God, and therefore will certainly make Good his Promiſes to his Faithfull Servants, either by Preſerving them from Sufferings and Death here, or elſe by Rewarding them ſo much the more hereafter. So that no Chriſtian ought to do any Evil thing to preſerve his Life here, or to avoid Perſecution.*

SECTION IV.

The Apoſtle gives Directions, both on one hand to the Miniſters *and* Governours *of the Churches among them, and alſo on the other hand to the* People *how to behave themſelves One towards Another.*

1. He exhorts the *Miniſters* and *Governours* among them to *feed their Flock*, as they ought.

Chap. V. The Elders, *i. e. the Teachers and Governours of the Chriſtian Church* that are among you I exhort, who am alſo an Elder, *i. e. Teacher and Governour of the ſaid Church*, and *not only ſo but likewiſe* a Witneſs of the Sufferings of Chriſt, *i. e. One who with my Own Eyes ſaw the Sufferings of Chriſt in many Inſtances, and alſo have actually ſuffer'd my ſelf for his ſake, and thereby Witneſs'd in the moſt Convincing manner the Neceſſity of ſuffering for Chriſt*, and *who on this and the like accounts am* alſo *aſſur'd within my ſelf from the Promiſes of God that I ſhall be* a Partaker, *as of Chriſts Sufferings here*, ſo of the Glory

TEXT.

2 Ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως † κατὰ Θεόν· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου. 4 Καὶ φανερωθέντος τοῦ ἀρχιποιμένος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

5 Ομοίως νεώτεροι ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις † τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· 7 πᾶσαν † μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. 8 Νήψατε, γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τινα καταπίειν. 9 Ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

TRANSLATION.

2 Feed the flock of God, which is among you, taking the overſight *thereof*, not by conſtraint, but willingly, according to God; not for filthy lucre, but of a ready mind:

3 Neither as being Lords over *God's* heritages, but being examples to the flock.

4 And when the Chief Shepherd ſhall appear, ye ſhall receive a Crown of glory that fades not away.

5 Likewiſe ye younger ſubmit your ſelves unto the elder: yea, all of you * be cloath'd with humility one towards another: for God reſiſts the proud, and gives grace to the humble.

6 Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the Devil, as a roaring lion, walks about ſeeking whom he may devour.

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſh'd in the brethren that are in the world.

10 Ὁ δὲ

ANNOTATIONS.

V. 2. † Κατὰ Θεὸν is read in Alex. and ſeveral other MSS. as alſo Vulgar and Ethiop. Verſions, &c.

V. 5. † Ὑποτασσόμενοι is not read in Alex. and ſome other MSS. nor yet in Vulg. and Syr. Verſions, &c. It ſeems not proper, and to have been added by ſome Unskilfull Hand.

(s) See

PARAPHRASE.

that ſhall be reveal'd *hereafter. Which particulars I mention that ye may ſee how I urge nothing upon you, but what I am Fully Convinc'd of in My ſelf, and practice accordingly*: 2 *I exhort you I ſay to* feed the Flock of God which is among you, taking the Overſight thereof, not by Conſtraint (*s*) *or becauſe you think a Neceſſity is laid upon you ſo to do, and wo will be to you if you do it not*, but Willingly according to God, *i. e. of your Own Free Will and Choice out of a Deep ſenſe of Gods Love to you, and conſequently out of a Deſire to expreſs your Gratitude to God in the higheſt manner, namely by promoting the Salvation of Others. You muſt be willing to take upon you the Overſight of Gods Flock*, not for filthy Lucre, but of a Ready mind *on the forementiond Principles*: 3 Neither *muſt you act herein* as being Lords over Gods Heritage *and ſo in a Domineering manner*, but *with all proper Condeſcenſion and Obligingneſs* being Examples to the Flock *you are over.* 4 And when the Chief Shepherd *Jeſus Chriſt* ſhall appear, ye ſhall receive a Crown of Glory that fades not away, *for a Reward of your thus duly Diſcharging your Miniſtry.*

II. He exhorts the *Inferiors* to be *ſubmiſſive* to their Miniſters and Governours: and All to be *Humble, Sober*, and *Stedfaſt*, &c.

5 Likewiſe ye younger (*t*) *or Inferiors* Submit your ſelves unto the Elder *or Miniſters and Governours of the Church among you*: Yea, All of you be cloath'd with Humility one towards Another: for God reſiſts the Proud, and gives Grace *or ſhews favour* to the Humble. 6 Humble your ſelves therefore under the mighty hand of God, *i. e. the Afflictions that are permitted by God to come upon you*, that he may exalt you in due time: 7 Caſting All your Care upon Him, *i. e. leaving him to take Care for That to fall out which is Beſt for you*, for he careth for you. 8 *The Only Care requiſite for you is, to* be Sober, *to* be Vigilant *or keep a Watchfull Guard over your ſelves that ye be not by any Temptations prevail'd upon to Sin*: becauſe your Adverſary the Devil, as a roaring Lion, walks about ſeeking whom he may devour, *i. e. deſtroy eternally by ſeducing them to Sin, eſpecially in order to avoid Affliction or Perſecution.* 9 Whom reſiſt *by not yeilding to ſuch his Temptations, but continuing* Stedfaſt in the Faith, knowing that the ſame Afflictions *which you Suffer* are accompliſh'd *or ſuffer'd in the higheſt degree and with Conſtancy or Stedfaſtneſs in the Faith* in your *Chriſtian* Brethren that are in *other parts of* the World; *whoſe Behaviour herein will therefore prove you to be Inexcuſable, if you apoſtatize or renounce the Faith in order to avoid Perſecution.*

10 Now

ANNOTATIONS.

(*s*) See 1 *Cor.* 9. 16. 17.

(*t*) Since the πρεσβύτεροι v. 1. of this Chapter, evidently denotes the *Teachers* and *Governours* of the Church, it is but reaſonable, by the νέωτεροι here to underſtand All ſuch as were *under the Care* of the πρεσβύτεροι.

(*u*) Λογίζομαι

TEXT.

10 Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι. 11 Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε. 13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

TRANSLATION.

10 *Now the God of all peace, who has call'd us unto his eternal glory by Jeſus Chriſt, after that ye have ſuffer'd a * little while, make you perfect, ſtabliſh, ſtrengthen, ſettle you:

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithfull brother unto you, as I ſuppoſe, I have written briefly, exhorting and teſtifying, that this is the true grace of God, wherein ye ſtand.

13 The *Church that is* at Babylon elected together, with *you*, ſalutes you, and *ſo do's* Mark my ſon.

14 *Salute ye one another with a kiſs of Charity. Peace be with you all, that are in Chriſt Jeſus. Amen.

ANNOTATIONS.

(a) Λογίζομαι do's literally, and ſo primarily import, a Rational Suppoſition, or (which comes to the ſame) a Well-grounded Aſſurance. And in this Senſe the word, *Suppoſe*, is I think frequently us'd by us in Common Speech. It muſt be an Inadvertency of a certain Learned Perſon, who refers to this place, as if the

PARAPHRASE.

III. He closes his Exhortations with praying to God, that they may have Grace to act accordingly.

10 Now *that you may by no means do thus, but behave your ſelves with that Perſeverance as you ought, I pray that* the God of All Grace, who has *ſhew'd his Grace and Favour, in that he has* call'd us unto *the capacity of obtaining* his Eternal Glory by Jeſus Chriſt, *and not only ſo, but agreeably to ſuch his Grace or Favour in thus Calling us, is alſo moſt Ready to ſhew new Acts of his Grace in vouchſafing unto us the Aſſiſtance of his Holy Spirit to enable us to do All that is requir'd of us by the Goſpel; this God of All Grace I pray that,* after ye have ſuffer'd a little while, *he would by ſuch your Sufferings* make you perfect *in Patience, and ſo* ſtabliſh, ſtrengthen, *and* ſettle you *in the Faith, as that you may never be ſhaken or remov'd from your Duty:* 11 *This he is moſt Ready to do on his part, and therefore, whatever be the Event* to Him *is to* be *aſcrib'd* Glory and Dominion for ever and ever. Amen.

The CONCLUSION.

12 By Silvanus a Faithfull Brother unto you, as I ſuppoſe, *i. e.* (*u*) *am Reaſonably aſſ[illegible]d*, I have written briefly *and ſent this Epiſtle to you*, exhorting *you to adhere to the True Faith*, and teſtifying that this is the True Faith, wherein ye *have hitherto ſtood and do ſtill* ſtand. 13 The Church that is at Babylon, *whereby is Figuratively* (*x*) *meant Rome, and which is* elected together with you, *i. e. is jointly with you ſome of the Choſen People of God*, ſalutes you, and ſo do's Mark my Son, *i. e. who as a Son with his Father has ſerved me in the Goſpel.* 14 Salute ye one another with *ſuch a* Kiſs *as is wont to be given among you as a Token* of Charity. Peace, *i. e. the Bleſſing of God both Spiritual and Temporal* be with you All, that are in Chriſt Jeſus, *i. e. are True Chriſtians.* Amen.

ANNOTATIONS.

the Words had been, ὡς νομίζω, there being no Various Reading at all in reference thereto obſerv'd by Dr *Mill*, and conſequently the Note hereon made by the ſaid Learned Perſon, as if it had been written ὡς νομίζω, is of no Moment.

(*x*) This is the general Expoſition of the Primitive Writers, and ſo the moſt to be rely'd on.

SYNOPSIS.

SYNOPSIS.

In this Epiſtle are contain'd

I. The Introduction. *Chap.* I. 1, 2.

II. Exhortations to Patience under their Perſecutions, and Perſeverance. Which, as it ſeems to have been the *Principal Deſign* of this Epiſtle, ſo it is inſiſted on very Largely by the Apoſtle. Namely to this end

1. He ſets before them the *Greatneſs of the Reward* reſerv'd in Heaven for them, if they *perſevere*. *Chap.* I. 3—9.
2. He obſerves to them, that as the *Sufferings* of Chriſt and Chriſtians, ſo the *Glory that ſhould follow*, was foretold by the Prophets. *Ch.* I 10—12.
3. He obſerves that *Perſeverance* is no other than an Act of *Obedience* to God, who requires *them to be Holy*, for that *He is Holy*, if they will have him to be a God unto them. *Chap.* I. 13—16.
4. He minds them that *Chriſt Suffer'd* for their Redemption, and was *afterwards glorified*, and ſhall *judge* them without reſpect of Perſons. *Chap.* I. 17—21.
5. He again ſets before them the *Example of Chriſt*. *Chap.* III. 14—18.
6. He minds them, how God *puniſh'd the Diſobedient* in the days of Noah; and that the Few then ſav'd were *ſav'd by Water*; whereby was intimated that ſuch as are now ſav'd under the Goſpel, *are to be ſav'd by Baptiſm*, i. e. by firmly adhering to their Baptiſmal Vow. *Chap.* III. 19. *to the end.*
7. He minds them, how they had formerly *liv'd in the Sinfull Pleaſures* of this World, to which they ought to be now *Dead*. *Chap.* IV. 1—6.
8. He obſerves that the *End*, or Completion of the Miſeries that were foretold by Chriſt to fall on the Unbelieving Jews, *was now at Hand*. *Chap.* IV. 7—11.
9. He obſerves that they ought not to look on Afflictions as if ſome *ſtrange* thing had hapned to them, having been taught by the Goſpel to expect Afflictions: and withall he obſerves, that they ought to *Rejoyce* under their Afflictions, as being Evidences of their *having the Spirit of God*, and thereby the Pledge of Future Happineſs; and laſtly, foraſmuch as the Afflictions that ſhould befall the Unbelievers would be *much Greater* than thoſe they underwent for Chriſt, even in this World. *Chap.* IV. 12. *to the end.*

III. Exhortation, or at leaſt Intimation, to ſuch as were *Zealous of the Law*, that they ought not to be Any ways Unkind, much leſs to Perſecute the Orthodox Chriſtians, who Rightly eſteem'd themſelves to be under no neceſſity of obſerving the Legal Rites. Which the Apoſtle do's by intimating to them, that the *Legal Diſpenſation* was deſign'd by God to be only *Temporary*, and was accordingly now ceaſed, the *Goſpel* being *Alone ſufficient to Salvation*, and of *Perpetual Obligation* &c. *Chap.* I. 22 — *Chap.* II. 10.

IV. Exhortations to *Subjection* in their ſeveral Stations, viz. *Subjects* to their Sovereign *Princes* and his *Magiſtrates*. *Chap.* II. 13—17. *Servants* to their *Maſters*. *Chap.* II. 18. *to the end. Wives* to their *Husbands*. *Chap.* III. 1—6. *&c.*

V. Directions both to *Clergy* and *Laity*, how to behave themſelves. *Chap.* V. 1—9.

VI. A Prayer to God that the Exhortations &c. herein given might have their due Effect. *Chap.* V. 10, 11.

VII. The Concluſion. *Chap.* V. 12. *to the end of the Epiſtle.*

THE

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE.

THE PREFACE.

AS to the *Time*, when this Epiſtle was written, ſo much may be gather'd from St Peter's Own Words Chap. I. 14. *Knowing that ſhortly I muſt put off this Tabernacle*, that this Epiſtle was writ not long afore his Death. And therefore as the Martyrdom of St Peter is refer'd by the Learned in Chronology to A. D. 65, or 66. ſo the Writing of this Epiſtle is refer'd to much the ſame time.

I. The *Time*, when this Epiſtle was written.

As to the *Deſign* likewiſe of this Epiſtle, it may be learnt in general from St Peter's Own Words Chap. I. 12—15. and Chap. III. 1. namely, that it was *to put them in Remembrance* of what they had been taught, and that they might *be able* even *after his Deceaſe, to have* the ſame *Always in Remembrance*: As to the particular Views the Apoſtle had in penning this Epiſtle, they may be ſeen by the Synopſis.

II. The *general Deſign* of this Epiſtle.

As to the *Place* whence this Epiſtle was written, I have not obſerv'd any thing ſaid of it by Others. But ſince it is ſo evident that this Epiſtle was writ but a little before his Death, it is therefore probable it was writ from *Rome* where St Peter ſuffer'd Martyrdom.

III. The *Place*, whence it was written.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE

TEXT.

Κεφ. α'.

ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς † ἰδίᾳ δόξῃ καὶ ἀρετῇ· (4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων

TRANSLATION.

Chap. I.

SIMON Peter, a Servant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, thro' the righteouſneſs of * our God and Saviour Jeſus Chriſt:

2 Grace and Peace be multiplied unto you, thro' the knowledge of God, and of Jeſus * Chriſt our Lord.

3 According as his divine power has given unto us all things that pertain unto life and godlines, thro' the knowledge of him that has call'd us * by his own glory and virtue:

4 (Whereby are given unto us exceeding great and precious promiſes, that by theſe

γένησθε

ANNOTATIONS.

V. 3. † So Alex. and ſome other MSS. as alſo Vulg. Lat. Verſion, and likely Syr. and Ethiop. Verſions. And indeed this ſeems to be the true Original Reading, as upon other accounts, ſo particularly on this, becauſe there can no Reaſon be aſſign'd for changing διὰ δόξης &c. into ἰδίᾳ δόξῃ &c. whereas there is an obvious account how ἰδίᾳ δόξῃ &c. might come to be chang'd into διὰ δόξης, namely by ἰδίᾳ being not writ very legibly in ſome Copy, whence it was taken to be διὰ or elſe was read ſo by ſome heedleſs Tranſcriber; whence afterward δόξῃ was chang'd into δόξης for Syntax ſake.

(a) That

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE.

PARAPHRASE.

Chap. I. SIMON Peter, a Servant *in a ſpecial manner, i. e. a Miniſter*, and *that of the higheſt rank, viz.* an Apoſtle of Jeſus Chriſt, to them (*a*) *Jews that I writ my former Epiſtle to, (viz. that are ſcatter'd thro' Pontus, Galatia &c. 1 Pet. 1. 1.) and* that *by becoming Chriſtians* have obtain'd *or ſhar'd in* like precious Faith with us; *which Faith is infinitely precious or valuable, foraſmuch as by means thereof we are juſtified or ſav'd, not thro' the Works of the Law, but* thro' the Righteouſneſs of our God and Saviour Jeſus Chriſt, *i. e. by the Gracious Terms of the Goſpel:* 2 Grace and Peace, *i. e. All Bleſſings Spiritual and Temporal* be multiplied unto you, thro' *your living agreeably to* (*b*) the Knowledge of God and of Jeſus Chriſt our Lord.

I. The Introduction.

II. The Apoſtle exhorts them not to reſt on a bare *Faith*, but to add thereto *Good Works*, in order to make their Calling and Election Sure.

3 According as his Divine Power has given unto us All things, that pertain unto Life and Godlineſs, *i. e. that are requiſite to enable us to live godly lives*, thro' the Knowledge of Him, *i. e. Chriſt* that has call'd us *unto the profeſſion of Chriſtianity and ſo unto Salvation*, by his own Glory and Virtue, *i. e. by convincing manifeſtations of his Divine Glory and Power, (ſuch as are the Deſcent of the Holy Ghoſt, the Working of Miracles &c.)* 4 Whereby, *i. e. by the Deſcent of the Holy Ghoſt and Working of Miracles &c.* are given unto us *the ſtrongeſt Aſſurances of God's making good to us the* exceeding great and precious Promiſes *vouchſaf'd*

ANNOTATIONS.

(*a*) That this Second Epiſtle was writ by St *Peter*, at leaſt principally to the Same that he wrote his Firſt Epiſtle, is evident from Chap. 3. 1. of this Epiſtle.

(*b*) It is to be obſerv'd, that ἐπίγνωσις ſignifies, not a bare *Knowledge*, but an *Acknowledgment*, i. e. ſuch a Knowledge, viz. of God in the Text before us, as induces a Man to live in Obedience to the Will of God, as he ought.

TEXT.

γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τὴν ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς·) 5 Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. 8 Ταῦτα γὰρ ὑμῖν † παρόντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. 9 ὯΙ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. 10 Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε † ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιῆσθε· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. 11 Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος, εἰς τὴν αἰώνιον βασιλείαν

TRANSLATION.

you might be partakers of the Divine nature, having escap'd *from the corruption that is in the world thro' lust:)

5 Ye also to the same purpose giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness,

7 And to godliness, brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be *slothfull, nor unfruitfull in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

10 Wherefore, *brethren, give the more diligence, *that by your good works ye may make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be minister'd unto you abundantly, into the everlasting τοῦ

ANNOTATIONS.

V. 8. † So Alex. and some other MSS. as also Vulg. and Syr. Versions.

V. 10. † So Alex. and other MSS. as also Vulg. Syr. and Ethiop. Versions.

(c) As these were Sins rife among the Hereticks and Judaizers of those times, so the word ἐγκράτεια will denote the opposite Virtues.

(d) Since σέβομαι do's properly denote to *Worship*; and since we find by *Hebr.* 10. 5. that the Jewish Converts were faulty in the respect mention'd in the Paraphrase; it thence appears very likely, that St Peter had a particular design to bring them off from such Practices, by exhorting them here to add to their other Christian

PARAPHRASE.

ſaf'd in the Goſpel, that by theſe *Promiſes thus aſſur'd* ye might be *encourag'd to perſiſt in the diſcharge of thoſe Chriſtian duties, which are requiſite to render you* partakers of the Divine Nature, *in being Holy here as* having eſcap'd from *or forſaken* the Corruption *or Wickedneſs* that is *generally follow'd by men* in the World thro' *compliance with their Sinfull Luſt*: 5 *According, I ſay, as God has done what is afore mention'd* (*v.* 3, 4.) *on His part*, ſo ye alſo to the ſame purpoſe, *i. e. in order to the bringing about the ſame good End aim'd at by God, viz. your Salvation*, giving all Diligence, *take care that ye reſt not in a Bare Faith which will not ſave you Alone, but on the contrary be ſure to* add to your Faith Virtue, *i. e. Courage in Profeſſing the Faith, and Sincerely Practiſing the Duties of Chriſtianity as far as you know*; and *therefore* to Virtue *ye muſt be carefull to add ſtill greater* Knowledge; 6 and to Knowledge *be carefull to add in a ſpecial manner* (*c*) Temperance, *ſo as not to be* (*c*) *puff'd up by your Knowledge, or to be wrongly perſuaded that* (*c*) *Intemperance or Incontinence are conſiſtent with Chriſtianity, or are not Forbid but Allow'd by Chriſtianity*; and to Temperance *add* Patience *under any Afflictions or Perſecutions*; and to Patience, Godlineſs, *i. e. a due Love and Fear of God* (*d*) *ſo as not to forſake the Aſſembling of your ſelves together out of fear of your Enemies*; 7 and to Godlineſs, Brotherly Kindneſs, *i. e. a Great Love for All Chriſtians as being Brethren in a more ſpecial manner*; and *laſtly* to Brotherly Kindneſs *add an Univerſal* Charity *to All men, Enemies as well as Friends, Heathens as well as Chriſtians.* 8 For if theſe things be in you, and abound, they make you, that ye ſhall neither be ſlothfull nor unfruitfull in the Knowledge of our Lord Jeſus Chriſt, *i. e. that ye ſhall behave your ſelves agreeably to your profeſſion of Chriſtianity.* 9 But he that lacketh theſe things is blind *as not ſeeing what Chriſtianity requires of him*; and *particularly he is as one that* cannot ſee afar off, *inaſmuch as he ſees or conſiders not the Dreadfull Puniſhment that will certainly befall ſuch, tho' it be at preſent at a Diſtance*; and *he alſo* has forgotten that he was purg'd from his Old Sins *at his Baptiſm, i. e. was then waſh'd from the guilt of his Former Sins, only on condition that he forſook or cleans'd himſelf from them for the future.* 10 Wherefore, Brethren, give the more diligence, that by your Good Works ye may make your Calling and Election ſure: for if ye do theſe things *which are afore* (*v.* 5—7.) *mention'd and not otherwiſe*, ye ſhall never fall *or miſcarry Eternally.* 11 For *on the contrary* ſo, *i. e. upon your Doing the ſaid things*, an Entrance ſhall be miniſter'd unto you Abundantly into, *i. e. ye ſhall not only be admitted into, but ſhall partake Abundantly or in an higher Degree*

ANNOTATIONS.

Chriſtian Virtues, εὐσέβειαν, i. e. a Faithfull Worſhip of God in their Aſſemblies, notwithſtanding All the Danger they might be expos'd to thereupon.

(*e*) See

TEXT.

τ̃ Κυρίυ ἡμῶν κ̀ σωτ̃ῆρος Ἰησ̃ῦ Χριστ̃ῦ.

12 Διὸ ὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τ́ύτων, καίπερ εἰδ́οτας, κὰ ἐστηριγμένυς ἐν τ̃ῇ παρ́ὐσῃ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγ̃ῦμαι, ἐφ᾽ ὅσον εἰμὶ ἐν τ́ύτῳ τ̃ῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· 14 εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τ̃ȣ σκηνώματ́ος μȣ, καθὼς κ̀ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστ̀ς ἐδήλωσέ μοι. 15 Σπουδάσω δὲ κὰ ἑκάστοτε ἔχειν ὑμᾶς μ̀ τὴν ἐμὴν ἔξοδον, τ̀ὸ τ́ύτων μνήμην ποιεῖσθαι.

16 Οὐ γὰρ σεσοφισμένοις μ́ύθοις ἐξακολȣθήσαντες ἐγνωρίσαμεν ὑμῖν τ̀ τ̃ῆ Κυρίυ ἡμῶν Ἰησ̃ῦ Χριστ̃ȣ δύναμιν κ̀ παρ́ουσίαν, ἀλλ᾽ ἐπόπται γενηθέντες τ̀ ἐκείνυ μεγαλειότητος. 17 Λαβὼν γὰρ παρὰ Θε̃ῦ πατρὸς τιμὴν κ̀ δόξαν, φωνῆς ἐνεχθείσης αὐτ̃ῷ τοιάσδε ὑπὸ τ̃ῆς μεγαλοπρεπ̃ȣς δόξης· Οὗτός ἐστιν ὁ υἱός μȣ ὁ ἀγαπητ́ός, εἰς ὃν ἐγὼ εὐδόκησα. 18 Καὶ ταύτην τ̀ὴν φωνὴν ἡμεῖς ἠκ́ούσαμεν ἐξ ὐρανῦ ἐνεχθεῖσαν, σὺν αὐτ̃ῷ ὄντες ἐν τ̃ῷ ὄρει τ̃ῷ ἁγίῳ. 19 Καὶ ἔχομεν βεβαιότερον τ̀ προφητικὸν λόγον, ᾧ

TRANSLATION.

kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, tho' ye know them, and be establish'd in the present truth.

13 Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shew'd me.

15 Moreover I will endeavour, that you may be able after my decease, to have these things always in remembrance.

16 For we have not follow'd cunningly devis'd fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he receiv'd from God the Father honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleas'd.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; where-

καλῶς

ANNOTATIONS.

(e) See *Matt.* 28. 18. (f) See *Matt.* 17. 1—9.

(g) Concerning this Mount see Chap. 6. §. 6. of Part 1. of my Geogr. of N.T.

(h) In like manner we find places stil'd *Holy* in O. T. as *Exod* 3. 5. *Josh.* 5. 15.

(hh) It is very probable, as Mr *Mede* observes, that St *Peter* might here have particular Regard to the Prophecy of *Daniel* concerning the *Seventy Weeks*. For

(as

PARAPHRASE.

gree of the Joys and Glory, that are in the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

III. He acquaints them, that his *Design* in writing to them was to put them *in Remembrance* of their Duty.

12 Wherefore I will not be negligent to put you always in remembrance of these things *as being of the greatest Importance*, tho' ye know them *your selves*, and be established in the present Truth, *viz. that the Practice of the forementiond Duties is necessary to Salvation.* 13 Yea I think it meet *or no other than what of Right and Duty I ought to do, namely*, as long as I am in this Tabernacle, *i. e. Body*, to stir you up *to the Practice of these necessary Duties*, by putting you in remembrance *of the necessity of them*: 14 *And I shall do what is mention'd v.* 12, 13. *the rather, as* Knowing that shortly I must put off this my Tabernacle, *i. e. Body by Death*, even as our Lord Jesus Christ has shew'd me. 15 Moreover I will endeavour *namely by leaving, these Two Epistles I have written to you, behind me for your perusal at all times*, that you may be able *thereby* after my decease, to have these things always in remembrance.

IV. As a further motive to persevere in their Duty, He takes notice to them of the Evidences they had of the *Truth of Christianity.*

16 For we have not follow'd cunningly devis'd Fables, when we made known unto you the Power, (*e*) *viz. that All Prower in Heaven and Earth was given unto him*) and Coming of our Lord Jesus Christ, *as to judge the World at the Last Day, so also to destroy the Jewish State now in a short time*; but were *also* Eye-witnesses of his Majesty *when we were with him on the Mount of Transfiguration.* 17 For *then and there* he receiv'd from God the Father Honour and Glory, (*f*) when there came such a Voice, unto Him *being Transfigur'd so as to appear even in respect of his Body in a Glorious manner*, from the *shining Cloud, wherein the Deity was present in a special manner, and which therefore is usually stil'd in the Scripture of O. T. the Glory, and which therefore I here style* the Excellent Glory; *From this Cloud, I say, came this Voice, viz.* This is my Beloved Son, in whom I am well pleased. 18 And this Voice which came from Heaven we heard, when we were with him in *the Mount call'd from what then was done the* (*g*) *Mount of Transfiguration, and which, in respect of Gods special Presence there then exhibited, may also be fitly styl'd* the (*h*) Holy Mount. 19 *But whereas this may not be look'd on by some as a Convincing Argument that we have not follow'd cunningly devis'd Fables, forasmuch as what has been said v.* 16—18. *may be thought no other than such a Fable cunningly devis'd by us for the support of the Gospel: it is to be observ'd further, that* we have also *what will be readily acknowledg'd by All Jews in general to be* a more sure *Evidence of the Truth of God, namely the* Word of (*hh*) Prophecy, *i. e. several Passages of Scripture contain'd in the writings*

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(as he speaks) if at the End of the 70 Weeks (then) approaching, the Legal Sanctuary were raz'd, and the Jewish State dissolv'd; then would it be apparent indeed,

TEXT.

καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. 20 Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

Κεφ. β'. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς †ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. 3 Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται.

TRANSLATION.

unto ye do well that ye take heed, as unto a light that ſhines in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of Scripture is of any private interpretation:

21 For * prophecy came not in old time by the will of man; but holy men of God ſpake, *as they were* mov'd by the holy Ghoſt.

Chap. II.

But there were falſe Prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction:

2 And many ſhall follow their * laſciviouſneſs, by reaſon of whom the way of truth ſhall be evil ſpoken of:

3 And thro' covetouſneſs ſhall they with feigned words make merchandiſe of you:

Οἷς

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deed, *that Meſſiah was already come, and ſlain for Sin.* And conſequently the Believing Jews, whom nothing could ſo much Stagger as the Standing Glory of the Temple, are all along encourag'd (by St Peter, and the other inſpir'd Writers St James and John) with the *Nearneſs of the Time* when the Jewiſh State and Temple were to be deſtroy'd.

V. 2. † So it is read in Alex. and moſt other MSS. as alſo in all the four Old Verſions, Vulg. Syr. Arab. and Ethiop. And it is alſo exactly agreeable to *Jud.* 4. In ſhort, ſome Tranſcriber having writ ἀσελγείας and ἀπώλειαν in the verſe juſt before, that word ſo run in his head, that inſtead of ἀσελγείαις he wrote likewiſe ἀπωλείαις· this to me ſeems to be the true Cauſe of the Various Reading.

(*i*) It ſeems evident, both from what is ſaid in this and other Epiſtles, as alſo from Ancient Writers of the Church, that ſome of theſe Falſe Teachers were Already riſen up. And therefore by St Peters ſpeaking of them here in the future Tenſe, ſeems to be underſtood, not that None of them was Then riſen up, but

PARAPHRASE.

writings of O. T. which bear witneſs to the Truth of the Goſpel: Whereunto ye do well, that ye take heed, as unto a *weaker* Light that *was deſign'd to ſhine, and with reſpect to the Unbelieving Jews ſtill* ſhines in a Dark place, until the Day dawn, and the Day-ſtar ariſe in your Hearts, *i. e. until the Truth of the Goſpel appears to your Unbelieving Brethren, and Chriſt is acknowledg'd by them* (*as he ought*) *to be the True Meſſiah that was to come into the World*: 20 Knowing this firſt *as the Foundation of All that is to be learn'd from the writings of the Prophets*, that no Prophecy of *Theirs recorded in the* Scripture *of the O. T.* is of any private Interpretation, *i. e. is ſo to be interpreted as Men ſhould pleaſe meerly of their own Fancy or Perſuaſion, which is the Caſe of the Rabbies or Doctors among the Unbelieving Jews.* 21 For *in like manner as* Prophecy came not in old time by the Will of Man, but Holy Men of God ſpake as they were mov'd by the Holy Ghoſt; *ſo it thence naturally follows, that No one can truly underſtand the meaning of the ſaid Prophecys of O. T. but by the ſpecial Aſſiſtance of the Holy Ghoſt; which as it is not pretended to by the Rabbies or Doctors among our Unbelieving Brethren, ſo on the other hand it is evident from the Extraordinary and Miraculous Gifts we the Apoſtles of Chriſt are endued with, that we have the ſpecial Aſſiſtance of the Holy Ghoſt, and conſequently that we do no other than put a Right Interpretation on the ſaid Prophecies, by applying them to Chriſt and the Goſpel-State in the ſenſe we expound them.*

V. He warns them of *Falſe Teachers*, and deſcribes them in ſome meaſure, and the ſucceſs they ſhould meet with.

Chap. II. But *notwithſtanding the True Prophets of Old ſpake only as they were mov'd by the Holy Ghoſt, yet you well know* there were Falſe Prophets alſo among the People *of God in thoſe times of O. T. who took upon them to ſpeak as mov'd by the Holy Ghoſt, when they ſpake only of their Own Heads or the ſuggeſtions of the Evil One*; even as *this was the State of the Church among the Ancient Jews, ſo likewiſe it has been foretold that* there (*i*) ſhall be Falſe Teachers among you *Jewiſh Chriſtians*, who privily *or of their own Heads and Wicked Imaginations* ſhall bring in *among you* Damnable Hereſies, *particularly ſuch wicked Doctrines as this, viz. that it is lawfull to ſave themſelves from Perſecution, by* even Denying the Lord that bought them, *i. e. by denying themſelves to be Chriſtians*, and *by this means ſhall* bring upon themſelves ſwift Deſtruction *in this World, as well as Eternal Damnation in the World to come.* 2 And many ſhall follow their *Damnable Hereſies, and ſo give themſelves over unto* Laſciviouſneſs *which they ſhall pretend to be Lawfull, and to be part of the Chriſtian Freedom*; by reaſon of whom the Way of Truth, *i. e. Chriſtianity it ſelf* ſhall be evil ſpoken of *by ſuch Gentiles, as know not aright the Diſtinction between the Orthodox or True and Heretical or Falſe Chriſtians.* 3 And thro' Covetouſneſs, *which ſhall be One principal motive of their venting ſuch Damnable Hereſies*, ſhall they with feign'd words make merchandiſe of you, *i. e. ſeduce ſome among you to an Eſteem of Them as True*

TEXT.

Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους· 5 Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας

TRANSLATION.

Whoſe judgment * of old *foretold* lingers not, and their damnation ſlumbers not.

4 For if God ſpar'd not the Angels that ſinn'd, but caſt them down to Hell, and deliver'd them to be reſerv'd for Chains of Darkneſs at the Judgment.

5 And ſpar'd not the old world, but ſav'd Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly:

6 And turning the cities of Sodom & Gomorrha into aſhes,

καταφορῇ

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but rather that it was no other than had been foretold, that Such falſe Teachers ſhould ariſe in the times of Chriſtianity; and conſequently as ſome were Already ariſen, ſo Others would ariſe ſtill in following Ages.

(*k*) See *Jude* 14. 15.

(*l*) The Misinterpretation of this Text ſeems to be wholly owing to the wrong Acceptation of ταρταρώσας. For it being granted on all ſides that ταρτάρω do's import, *to caſt down* or *aſſign to the place call'd* Τάρταρος, and becauſe this Place is repreſented by old Heſiod and Homer as a vaſt Way under the Earth; hence ſeems to have ariſen the Common Notion, that Hell or the Place where the Faln Angels even at preſent are, is under the Earth. But ſince the aſſigning this Situation to *Tartarus* is no other than a Poetical Fiction, and ſince the word *Tartarus* do's in it ſelf imply no ſuch *Infernal* Situation, but only a place to which Perſons are aſſign'd that are *under Trouble*: (for Τάρταρος is well enough deriv'd by Etymologiſts from ταράσσω *to trouble*:) hence it evidently follows, that *Tartarus* may be *any* Place where the Faln Angels be at preſent, as in their proper Abode, in *whatſoever Region* of the World it is ſituated. And therefore ſince from ſome Paſſages of St Paul's Epiſtles, (as where the Devil is ſtyled the *Prince of the Power of the Air*, Epheſ. 2. 2, &c.) it may be fairly inferr'd that the Region of the Air is the Place, wherein the Faln Angels have at preſent their Abode, it follows that ταρταρώσας may moſt truly denote no more than the *Caſting down* of the Angels that had ſinn'd out of Heaven into the *Region of the Air*. And becauſe *whatever* is the Place of the Abode of the ſaid Faln Angels, it is uſual for us in common Speech to call it *Hell*; hence by *Caſting down into Hell* is truly to be underſtood in this Text no more than being *caſt down out of Heaven into the Regions of the Air*. And this Clauſe of the Text being ſo to be underſtood, it follows, that the remaining Clauſe is likewiſe to be render'd, (not as in our Common Tranſlation, *Deliver'd them into Chains of Darkneſs to be reſerv'd unto Judgment*; but, *Deliver'd them to be reſerv'd for Chains of Darkneſs unto* or *at the Judgment*. And agreeably hereto it is obſervable, that v. 17. of this Chapter, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται, is render'd, *To* or *for whom the Blackneſs of Darkneſs for ever is reſerv'd*; where as *the Blackneſs*

PARAPHRASE.

Teachers of the Goſpel, that they may get a penny or Worldly Advantage by ſuch their Followers.

Now theſe Falſe Teachers are no other, than whoſe Judgment *was* of old foretold, (*k*) *particularly of Enoch, and accordingly the Judgment thus foretold of old concerning them* lingers not, and their Damnation, *i.e. Deſtruction both here and hereafter* ſlumbers not, *but is coming upon them without Repentance, in a very ſhort time with reſpect to thoſe now living.* 4 For if God ſpared not the Angels that ſinn'd, but caſt them down *out of Heaven* to *the Regions of the Air, where they are at preſent under ſome Degrees of Torment, whence the Place of their Preſent Abode is commonly call'd* (*l*) Hell, and deliver'd them to be reſerv'd for Chains of Darkneſs *or Everlaſting Damnation and Greater Torments to be inflicted on them* at the *Day of* Judgment. 5 And *if God likewiſe* ſpar'd not the Old World, *i. e. the Generation of Men before the Flood,* but *only* ſav'd Noah the Eighth perſon, *i. e. the One of Eight that were then ſav'd, and for whoſe ſake the other Seven were then ſav'd, He being in thoſe Days* a Preacher of Righteouſneſs, *i. e. One who not only walk'd Religiouſly Himſelf, but publickly call'd upon Others to Repent; if God I ſay ſpar'd not the Old World, but drown'd it by* bringing in the Flood upon the *ſaid* World of the Ungodly: 6 And *laſtly, if God* turning the Cities of Sodom and Gomorrha into Aſhes *for their Wickedneſs and parti-*

VI. He proceeds to lay before them the *Great and Certain Deſtruction*, that ſhall at laſt befall the ſaid Falſe Teachers, and their Followers, on the one hand: And on the other hand to mind them of God's Power and Readineſs to *Save and Deliver the Righteous.*

ANNOTATIONS.

neſs of Darkneſs for ever plainly denotes the Greatneſs and Eternity of the Torments that ſhall be inflicted on the Wicked at the Day of Judgment, ſo it ſhews what is the True meaning of the σειρᾶις ζόφου mention'd in this Text, they being evidently deſign'd for equivalent expreſſions, viz. the Extremity of Torments that ſhall at the laſt Day be inflicted on the Wicked. And likewiſe Chap. 3. 7. the Heavens and the Earth are ſaid to be πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως, which as it is an expreſſion exactly parallel to σειραῖς ζόφου εἰς κρίσιν τηρουμένους ſo it ſhews that by εἰς κρίσιν in the latter Clauſe is denoted εἰς ἡμέραν κρίσεως, as it is more fully expreſs'd in the former of theſe two Clauſes; and alſo it ſhews, that as the former is rightly render'd, *Reſerv'd unto* (or, *for*) *Fire at the Day of Judgment*; ſo the latter ſhould be likewiſe render'd, *Reſerv'd* (*unto*, or) *for Chains of Darkneſs at the Judgment*. It remains only to obſerve, that That Queſtion of the Devils to our Saviour, *Art thou come to Torment us before the Time?* is not to be ſo underſtood, as if the Devils were now in No Degree of Torment, but only that their Torment Now is nothing near ſo Great, as ſhall be inflicted on them at the Day of Judgment. For it being fairly to be inferr'd from the Parable of Dives and Lazarus, that wicked Men are in ſome Degree of Torment, as ſoon as they dy or before the Day of Judgment; it may thence be alſo reaſonably inferr'd, that the Wicked Angels are ſo likewiſe: there being no Reaſon to ſuppoſe, that the Wicked Angels have more mercy ſhew'd them in this reſpect than wicked Men. And therefore ſince the wicked Angels even now τηρούμενοι, or are in ſome Degree of Torment, hence the Place of their uſual Abode, viz. the Region of the Air may be fitly ſtyl'd Τάρταρος, and God may be fitly ſaid ταρταρῶσαι by caſting them down out of Heaven into the Region of the Air.

TEXT.

καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· 7 Καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο. (8 Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.) 9 Οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν.

10 Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες. 11 Ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν † βλάσφημον κρίσιν. 12 Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται·

TRANSLATION.

condemn'd them with an overthrow, making them an example unto those that should live ungodly:

7 And deliver'd * righteous Lot, vex'd with the * lascivious conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day, with their unlawfull deeds:)

9 The Lord knows how to deliver the godly out of * trial, and to reserve the unrighteous unto the day of judgment to be punish'd.

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-will'd, they are not afraid to speak evil of dignities:

11 Whereas Angels, which are greater in power and might, bring not railing accusation against them. *

12 But these, as natural brute beasts, made to be taken and destroy'd, speak evil of the things they understand not, and shall utterly perish in their own corruption;

13 κομιούμενοι

ANNOTATIONS.

V. 11. † Παρὰ Κυρίῳ is not read in Alex. and some other MSS. nor yet in Vulg. Syr. and Ethiop. Versions. It was probably at first no other than a Marg. Note.

(*m*) It is evident from St Peter's First Epistle Chap. 2. 13, &c. that the Jews were prone to Rebell, and so had need of being taught the Duty of Subjection to their Civil Magistrates. And as therefore what is here said 2 *Pet.* 2. 10, &c. concerning *Despising of Government* &c. may very reasonably be understood of the Doctrin and Practice of the False Teachers among the Jews, so what is here in this Verse said of the Angels may very appositely or pertinently be understood in the sense given in the Paraphrase; forasmuch as it is evident from the Scripture both of O. and N. T. that the Holy Angels have as it were the more immdiate

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particularly their Laſciviouſneſs, (*which ſhall be or is allow'd of by the Falſe Teachers I am mentioning as not Unlawfull*) condemn'd them with an Overthrow *ſo as never to be recover'd*, making them an Example unto thoſe that after *them* ſhould live Ungodly, *namely an Example of the Eternal Deſtruction ſuch are likewiſe to expect*: *If God, I ſay, ſpar'd none of the forementionꝺ Sinners, but puniſh'd them in a moſt exemplary manner*; *hence it may be rationally infer'd that God will likewiſe by no means ſpare, but puniſh in a ſevere manner the Falſe Teachers I am ſpeaking of, and All their Followers.* 7 And *on the other hand, as God in the laſt inſtance* (*mention'd v.* 6.) deliver'd Righteous Lot vex'd with the Laſcivious Converſation of the Wicked *Sodomites*: (8 For that Righteous man dwelling among them, *i. e. thoſe laſcivious Sodomites*, in ſeeing and hearing *their Wicked Practices* vex'd his righteous Soul from day to day, with *i. e. on account of* their Unlawfull Deeds: 9 *As God I ſay by an Extraordinary manner, viz. by ſending Angels thus deliver'd Lot,*) *ſo hence it may be infer'd by ſuch as perſevere in the Truth of Chriſtianity, that* the Lord knows how to deliver the Godly out of Trial, *i. e. either Worldly Afflictions or Temptations to Sin*; and *alſo it appears from the forementionꝺ inſtances v.* 4—6. *that the Lord knows how* to reſerve the Unrighteous unto the Day of Judgment to be puniſh'd.

VII. He proceeds to give a *further Deſcription* of Falſe Teachers, that they may be the better avoided.

10 But chiefly them that walk after the Fleſh in the Luſt of Uncleanneſs, and deſpiſe Government, *i. e. behave themſelves Rebelliouſly againſt their Civil Magiſtrates, who are ſo far from pleaſing God herein, that he will reſerve them chiefly or in a ſpecial manner unto the Day of Judgment, to be puniſh'd without timely Repentance.* Preſumptuous are they, Self-will'd, *and not having due Regard to the Will of God*, they are not afraid to ſpeak Evil of Dignities, *i. e. the Civil Magiſtrates, in ſtirring up perſons to join in Rebellion againſt them*: 11 Whereas *the Good* Angels, which are Greater in Power and Might *than any Men*, bring not Railing Accuſation againſt (*m*) them, *i. e. Civil Magiſtrates, when they have occaſion to ſpeak of them unto God*: 12 But theſe *Men I am ſpeaking of*, as natural brute Beaſts, *i. e. as Beaſts which have no Reaſon to guide them, and accordingly are govern'd only by their natural appetites, and which ſince the Fall of Man and Corruption of Nature may be ſaid to be* made to be taken and deſtroy'd *on account of the Miſchief they do*; *in like manner I ſay Thoſe Men I am diſcourſing of* ſpeak Evil of *the Civil Magiſtrates, in relation to* the things they underſtand not, *viz. Gods permitting the World to be at preſent govern'd by Heathen Princes &c.* and *therefore they* ſhall utterly periſh in their Own Corruption, *i. e. as the Miſchief done by the brute Beaſts afore-mention'd is the Cauſe of their being Deſtroy'd by others, ſo the Miſchief brought upon the Roman State by the Rebellious Unbelieving Jews and Judaizing Chriſtians their Adherents ſhall prove the Cauſe of ſuch Unbelieving Jews and Judaizing*

TEXT.

13 κομιούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὸ ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς † ἀγάπαις αὐτῶν, συνευωχούμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ † ἀκαταπαύστου ἁμαρτίας. δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας τέκνα· 15 καταλιπόντες † εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ ὃς μισθὸν ἀδικίας ἠγάπησεν. 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὸν τοῦ προφήτου παραφρονίαν. 17 Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 18 Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις, τοὺς † ὀλίγως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους·

TRANSLATION.

13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time: ſpots *they are* & blemiſhes * rioting themſelves in their * feaſts of charity, while they feaſt with you:

14 Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable Souls, an heart they have exercis'd with covetous practices; curſed children:

15 Who have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who lov'd the wages of unrighteouſneſs:

16 But was rebuk'd for his iniquity: the dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet.

17 Theſe are * ſprings without water, clouds that are carried with a tempeſt, to whom the * blackneſs of darkneſs for ever is reſerv'd.

18 For when they ſpeak great ſwelling words of vanity, they allure thro' the luſts of the fleſh unto laſciviouſneſs, thoſe that *do for a little while eſcape from them who live in error:

19 ἐλευθε-

ANNOTATIONS.

mediate Inſpection of the ſeveral Parts and Kingdoms of this World committed unto them, and accordingly do give unto God as the Supreme Sovereign an Account of what paſſeth in the ſeveral Kingdoms or Countries allotted to their Inſpection. Hence *Angels* are ſtyl'd *the Eyes* of the Lord in the Rev. of St John &c.

V. 13. † So it is read in Alex. and one other MS. as alſo in Vulg. and Ethiop. Verſions; and ſo it is not only moſt agreeable to *Jud.* 12. but alſo to συνευωχούμενοι ὑμῖν which immediately follows in this ſame Verſe.

V. 14. † So it is read in ſix MSS. and alſo in Vulg. and Ethiop. Verſions; and Oecumenius and another Ancient Writer. And it is ſcarce to be doubted, but that

PARAPHRASE.

Judaizing Chriſtians being utterly deſtroy'd: 13 And *hereby they* ſhall receive the Reward of *their* Unrighteouſneſs *in other reſpects alſo, particularly* as they that *are arriv'd to ſuch an Height of Impiety, as not to be Aſham'd, but to* count it Pleaſure to Riot *even* in the Day-time: *As for thoſe Falſe Chriſtians that live thus*, Spots they are and Blemiſhes *to Chriſtianity*, Rioting themſelves in their Feaſts of Charity while they feaſt with you, *i. e. Abuſing the good Deſign of thoſe Religious Feaſts which were inſtituted as Evidences of True Chriſtian and Holy Charity, not as Incentives and Inſtruments of Laſciviouſneſs and other Debauchery.* 14 *In which manner they are Abus'd by thoſe I ſpeak of, theſe* having Eyes full of Adultery and *Eyes ſo given to Laſciviouſneſs* that *they* cannot ceaſe from Sin *that way*: *And by wicked ſenſual methods they become guilty of* Beguiling Unſtable Souls *to the ſame Lewd Practices*: An heart they have *alſo* exercis'd with Covetous Practices, *which is a great motive to them in endeavouring to make Proſelytes or gain Followers*: *in ſhort they are* Curſed Children; 15 who have forſaken the Right way, and are gone aſtray, following the way *or example* of Balaam the Son (*or of the Town*) of Boſor, who lov'd the Wages of Unrighteouſneſs, *i. e. ſtick'd not to counſell Balaak to tempt the Iſraelites to Sin in order to get a Reward from Him.* 16 But *he* was rebuk'd for his Iniquity *in a ſignal manner*: *for* the dumb Aſs ſpeaking with Mans voice, forbad the Madneſs of the Prophet, *i. e. the ſpeaking of the Aſs was in it ſelf a ſufficient Conviction to Balaam the Prophet of the Sinfull motives he went upon, and ſo ought to have ſtopt him from proceeding farther.* 17 Theſe *Falſe Chriſtians* are *like* Springs without Water, *i. e. of no Uſe or Benefit*; *they are like* Clouds that are carried with a Tempeſt, *and do Hurt not Good to the Fruits of the Earth*; *and accordingly they are ſuch as* to whom the Blackneſs of Darkneſs, *i. e. the Greateſt Puniſhment of Hell* is reſerv'd for ever. 18 For when they ſpeak Great Swelling Words of Vanity, *i. e. ſpeak Falſly in commendation of their Own Abominable Hereſies, hereby* they allure thro' the Luſts of the Fleſh unto Laſciviouſneſs, Thoſe that *thro' good Inſtruction* do for a little while eſcape from Them who live *thus* in Error, *but*

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that this is the true Original Reading, which was afterwards chang'd inro ἀναβαπτίστους by ſome one that took ἁμαρτίας to be the Accuſative Plural. Whereas it may be the Genitive Singular, and doubtleſs is ſo; foraſmuch as then μοιχαλίδος, which is no other than an Adjective, will have a Subſtantive wherewith it agrees as it ought, ἁμαρτίας being govern'd of μεστοὺς and the Subſtantive both to μοιχαλίδος and ἀναβαπτίστους. Whereas otherwiſe μοιχαλίδος is us'd improperly, and is therefore chang'd in Alex. MS. into μοιχαλίας. In ſhort, the Literal Rendring is this: *Having Eyes full of Adulterous and never ceaſing Sin.*

V. 18. † So it is read in Alex. and ſome other MSS. as alſo in Syr. and Ethiop. Verſions. And this Reading is requir'd by the Senſe; whereas the Common Reading ὄντως is inconſiſtent with the Deſign of the Apoſtle: For ſuch alone can be

TEXT.

19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται. 20 Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου † ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. 22 Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί, Ὗς λουσαμένη εἰς κύλισμα βορβόρου.

Κεφ. γ'. Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

TRANSLATION.

19 While they promiſe them liberty, they themſelves are the * bondmen of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20 For if after they have eſcap'd * from the pollutions of the world, thro' the knowledge of our Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them than the beginning.

21 For it had been better for them, not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment deliver'd unto them.

22 *And it is happen'd unto them according to the true proverb; The Dog is turn'd to his own vomit again; and, The Sow that was waſh'd, to her wallowing in the mire.

Chap. III.

This ſecond epiſtle, belov'd, I now write unto you; in both which I ſtir up your pure minds by way of remembrance.

2 μνησθῆναι

ANNOTATIONS.

be rightly ſaid, to be ὄντως *clean* eſcap'd from them who live in Error, as are ſo eſcap'd as not to be ſeduc'd by them Any more. It is likewiſe obſervable here, that whereas, to *eſcape* do's ſignify, *Never to have been ſeduc'd*, as well as, *having been ſeduc'd to quit or forſake*, the word is here to be taken in the latter ſenſe, as is evident from the Context.

V. 20. † Ἡμῶν is read in Alex. and ſev. other MSS. and all the four Anc. Verſ.

V. 3.

but thro' the Lusts of the Flesh are allur'd again to follow their former Heretical Guides. 19 *Now* while they, *i. e. these Seducers* promise them *that follow them the greatest Degree of* Liberty, they, *i. e. the Seducing Guides* themselves are *no other than* the Bondmen of Corruption, *and so altogether Unable to give Liberty to Others.* For of whom a Man is overcome, *it is evident that* of the same is he brought in Bondage; *and consequently the forementiond Seducers being Overcome of their Sinfull Lusts, they are indeed no other than Bondmen to their Lusts, notwithstanding All their Boasting and Promises of Liberty to their Followers.* 20 *I say these Seducers themselves* (*and by consequence, their Followers*) *are no other than Bondmen, tho' they profess Christianity*: for if after they have escap'd from *or forsaken for a Time* the Pollutions of the World, thro' the Knowledge of our Lord and Saviour Jesus Christ *and the Grace of the Spirit vouchsaf'd unto them upon their Belief of the Gospel, (which serves to shew that they might still have continued to keep themselves from the said Pollutions of the World, would they have made a due Use of the Grace vouchsaf'd unto them; but if on Default of making such an Use of the said Grace)* they are again intangled therein, *i. e. in the pollutions of the World formerly renounced by them,* and overcome *by the same,* the Latter End *or this their Latter State* is worse with them than the Beginning *or that Former State of Sinfulness wherein they follow'd the Pollutions of the World before their Embracing Christianity.* 21 For it had been Better *or more Excusable* for them, not to have known the way of Righteousness, *i. e. the Gospel,* than after they have known it, to turn from the Holy Commandment deliver'd unto them, *i. e. those Rules of an Holy Life contain'd in the Gospel, and which they for some time follow'd, and to give themselves over again unto the Pollutions of the World or their former Evil Courses: Their Profession of Christianity by this means, not giving them any just Title to the Liberty they boast of, but on the contrary serving only to shew more evidently that they are the Bondmen of Sin, i. e. so very wicked in their own natural Inclinations, as that they can't be prevail'd upon by the Gospel it self to forsake Entirely their Sinfull Practices.* 22 And *accordingly* it is hapned unto them according to the true Proverb, *viz.* The Dog is turn'd to his Own Vomit again; and *also according to that other Proverb to the like purpose, viz.* The Sow that is wash'd, *is turn'd* to her Wallowing in the Mire. *For as these Two Creatures act thus, and are hence represented in O. T. as Two most Unclean Creatures, so these Wicked Christians acting in like manner, are justly to be esteem'd the most Wicked and Profane of All Men, even worse than the Jew or Heathen that never Believ'd.*

VIII. He further acquaints them with the *Design* of his Epistles,

Chap. III. This Second Epistle, Belov'd, I now write unto you *with the same Design I did the First*: in Both which I *design to* stir up your pure minds, *i. e. the minds of such of you as remain yet untainted with*

TEXT.

2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος· 3 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν † ἐν ἐμπαιγμονῇ ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι· 4 καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως. 5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ· 6 δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. 7 Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. 8 Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

TRANSLATION.

2 That ye may be mindfull of the words, which were ſpoken before by the holy prophets, and of the commandment of us the Apoſtles of our Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days * great Scoffers, walking after their own luſts,

4 And ſaying, where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water:

6 Whereby the world that then was, being overflow'd with water, periſh'd.

7 But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerv'd unto fire at the day of judgment, and perdition of ungodly men.

8 But, belov'd, be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day.

9 Οὐ

ANNOTATIONS.

V. 3. † So it is read in Alex. and very many other MSS. and all the four Ancient Verſions. It is not to be doubted but it is the true Original Reading, no Cauſe being to be rationally aſſign'd why it ſhould be ſince added, but it being very obvious how it came to be omitted, viz. either on account of the Likeneſs of ἐμπαιγμονῇ with ἐμπαῖκται, or elſe as eſteem'd ſuperfluous by ſuch as knew not this to be an Hebraiſm, denoting that the Scoffers ſhould be ſo in an High degree.

(*n*) That by the *Fathers* here mention'd are to be underſtood ſome of the Antediluvian Patriarchs, ſeems evident from v. 6. where it is expreſsly ſaid, that *the World*

PARAPHRASE.

the Hereſies I have afore ſpoken of, by way of Remembrance, 2 *namely*, that ye may be mindfull, *both* of the Words which were ſpoken before by the Holy Prophets *of O. T. concerning Chriſt and the judgment of Ungodly men*, and *alſo* of the Commandment of Us the Apoſtles of the Lord and Saviour *Jeſus Chriſt concerning your expecting the Day of the Lord, or the Puniſhment of ſuch Ungodly men, with Patience and Perſeverance in the Faith*: 3 Knowing this firſt *or eſpecially*, that, *according to what you have been taught both by the Prophets of Old and alſo us Apoſtles*, there ſhall come in the Laſt Days, *i. e. Days of Chriſtianity* Great Scoffers, walking after their own Luſts; 4 and ſaying *by way of Scoff to Chriſtianity*, where is the Promiſe of his, *i. e. Chriſts* Coming *to judge his Enemies, and to ſave his Faithfull Servants*? For ſince the Fathers, (*n*) *to whom theſe Promiſes are ſaid to have been made before the Flood*, fell aſleep, All things continue (*ſay theſe Scoffers*) as they were from the Beginning of the Creation. 5 For (*o*) this they willingly are ignorant of, *i. e. wilfully pretend to be ignorant of*, that by the Word of God the Heavens were of old *made*, and the Earth ſtanding, *partly, viz. the Dry Land* out of the Water, and *partly* in the Water: 6 whereby the World that (*n*) then was, *i. e. in the time of the Antediluvian Fathers to whom the Promiſe of Chriſts Coming is ſaid to be made*, being overflow'd with Water, periſh'd, *and conſequently there has been a Great Change made in the World ſince the Beginning of the Creation, contrary to what theſe Scoffers aſſert.* 7 But *as for* the Heavens and the Earth which are now *it is true that* by the ſame Word *of God, by which the Old World was deſtroy'd with the Flood*, theſe are kept *as it were* in ſtore, *being never to be drown'd again, but* reſerv'd unto Fire at the Day of Judgment and *the Day of* Perdition of Ungodly Men. 8 But, Belov'd, *for a further Anſwer to the Objection above mention'd* (*v.* 4.) *as made by theſe Scoffers*, be not Ignorant of this One thing, that One Day is with the Lord as a Thouſand years, and *on the other hand* a Thouſand years *is with him* as One Day, *i. e. God do's not count*

viz. that it was to mind them of what had been *ſpoken by the Prophets* of old, and alſo by the *Apoſtles of Chriſt*, that they might thereby be preſerv'd from being Seduced by the *Scoffers of Chriſtianity*.

ANNOTATIONS.

World which Then was, i. e. in the time of the ſaid Fathers, *being overflow'd with Water, periſh'd.* And agreeably hereto, as Enoch one of the Antediluvian Patriarchs is mention'd by St Jude, as propheſying concerning the Coming of Chriſt, ſo Noah is mention'd in this Epiſtle of St Peter, as a Preacher of Righteouſneſs in thoſe Days.

(*o*) That the Common Tranſlation is here Right, and that it ought not to be render'd according to ſome, thus, *They that are of this mind are ignorant*; is evident from v. 8. where is the ſame or like Expreſſion, Εν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, which is confeſſedly to be render'd, *Be not ignorant of this One thing.* Moreover, ſince it is certain that St Peter is here ſpeaking of Jewiſh Falſe Teachers, it is not to be conceiv'd how they, having perus'd the Scripture of O. T. could Really be ignorant of the Flood; and therefore their Ignorance is here particularly deſcrib'd by the Apoſtle, to be no other than a Wilfull or Pretended Ignorance.

TEXT.

9 Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (ὥς τινες βραδυτῆτα ἡγοῦνται,) ἀλλὰ μακροθυμεῖ † δι' ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. 10 Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης †, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

11 Τούτων οὖν πάντων λυομένων, ποταπούς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις· 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; 13 Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες,

TRANSLATION.

9 The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs,) but is long-ſuffering * for your ſakes, * being not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief, * in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall * be diſſolv'd with fervent heat, the earth alſo and the works that are therein, ſhall be burnt up.

11 Seeing then that all theſe things ſhall be diſſolv'd, what manner of perſons ought ye to be, in all holy converſation & godlineſs,

12 Looking for and * haſtning the coming of the day of God, wherein the heavens being on fire ſhall be diſſolv'd, and the elements ſhall melt with fervent heat?

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs,

14 Wherefore, belov'd, ſeeing that ye look for ſuch things,

σπουδάσατε

ANNOTATIONS.

V. 9. † So it is read in Alex. and ſome other MSS. and in Vulg. Syr. and Ethiop. Verſions.

V. 10. † Ἐν νυκτὶ is not read in Alex. and ſome other MSS. nor yet in Vulg. Syr. and Ethiop. Verſions. It ſeems added out of 1 *Theſſ.* 5. 2.

(*p*) So πυρούμενα is underſtood by the Ancients: ſee alſo *Wiſd.* 7. 18.

V. 16.

count Time as we do. And therefore tho there is a Long Time in reſpect of us Mortals run out, ſince the foremention'd Promiſe of Chriſts Coming was made to the Fathers, yet this is but a very ſhort Time in reſpect of God who is Eternal. 9 *Beſides* the Lord is not *hereby* ſlack concerning his Promiſe, (as ſome count ſlackneſs, *namely concluding from thence, that he has chang'd his Purpoſe, or will not perform it*;) but *another True Reaſon of His Acting thus is, becauſe He* is long-ſuffering for your ſakes, being not willing that Any ſhould periſh, but that All ſhould come to Repentance. 10 But the Day of the Lord *of Old propheſied of, tho' it may ſeem to be Long in Coming, yet in Gods appointed time* will come *moſt certainly, and with this particular Circumſtance, which you have been all along warn'd of, viz.* as a Thief, *i. e. Unexpectedly*: in the which the Heavens ſhall paſs away with a great noiſe, and the Elements, *i. e. Planets* (*p*) ſhall be diſſolv'd with fervent heat, the Earth alſo and the Works that are therein, ſhall be burnt up. *Which Expreſſions, as they may in a Figurative ſenſe be underſtood to denote the Final Deſtruction of the Jewiſh State now approaching, ſo in a Literal ſenſe denote the Laſt Univerſal Judgment.*

IX. From the foregoing Conſiderations he preſſes them to *Holineſs of Life*, and *Perſeverance*, and ſo concludes.

11 Seeing then that All theſe things (*taking the foremention'd Expreſſions in either ſenſe*) ſhall be diſſolv'd, what manner of Perſons ought ye *Jewiſh Chriſtians* to be, in all holy Converſation and Godlineſs, 12 looking for and haſtning the Coming of the Day of God, *i. e. by your truly Chriſtian lives inducing God to haſten the Day of his Coming, both to put an End to the Jewiſh State and ſo to free you from the Perſecutions of the Unbelieving Jews: and alſo to judge the World in general, and ſo to free All Righteous Perſons from the Miſeries they meet with in this preſent Evil World, by putting an End thereto: for* (*as I ſaid afore v.* 10.) *this Day of God is the Day*, wherein the Heavens being on fire ſhall be diſſolv'd, and the Elements ſhall melt with fervent heat. *and ſo an End ſhall be put either in the Figurative ſenſe of theſe Expreſſions to the Malice and Perſecutions of the Unbelieving Jews and Judaizing Chriſtians, at leaſt in great meaſure, or in the Literal ſenſe of the ſaid Expreſſions to the Malice and Perſecutions of All Wicked Men.* 13 Nevertheleſs we, *who are true Chriſtians*, according to his, *i.e. Chriſts* promiſe, look for New Heavens and a New Earth, wherein dwelleth Righteouſneſs; *by which expreſſions may be underſtood, either in a Figurative Senſe that there ſhall be a Time when All the Jewiſh Nation ſhall be converted to Chriſtianity, as well as the Gentiles, and thereby a moſt great and happy Change made in reſpect of the Moral World; or elſe in a Literal ſenſe, that after the Conflagration of this Material World, there ſhall be New Heavens and a New Earth, which ſhall be free as from All Wickedneſs, none but the Righteous dwelling therein; ſo from all the Imperfections brought on this Material World by the Fall of Man.* 14 Wherefore, Beloved, ſeeing that ye look for ſuch things,

full

TEXT.

σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ· 15 καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν· 16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστί δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. 18 Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

TRANSLATION.

be diligent that ye may be found of him in peace, without ſpot and blameleſs:

15 And account that the long-ſuffering of our Lord is ſalvation: even as our brother Paul alſo, according unto the wiſdom given unto him, has written unto you:

16 As alſo in all his epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearn'd and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away with the error of the wicked, fall from your own ſtedfaſtneſs:

18 But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever. Amen.

PARAPHRASE.

full of Comfort and Glory to the truly Chriſtian, but full of Terror and Miſery to the Wicked, be Diligent that ye may be found of him, *i. e. Chriſt at his Coming* in Peace, *i. e. that ye may be then Acceptable to Him, in order whereto you muſt ſo live now, as to be found then* without ſpot and blameleſs *according to the gracious Terms of the Goſpel.* 15 And *in a ſpecial manner* account that the Long-ſuffering of our Lord *in not Coming ſooner* is *deſign'd for the* Salvation *of the yet Unbelieving Jews upon their Converſion.* Even as our beloved Brother Paul alſo, according unto the Wiſdom given unto him, has written unto you (*q*) *in his Epiſtle to the Hebrews*: 16 As alſo in All his *other* Epiſtles *he has written according to the Wiſdom given unto him*, ſpeaking in them of theſe things, *viz. the Coming of the Lord and the Preparation that ought to be made for it*: in which *Epiſtles* are ſome things hard to be underſtood, which they that are Unlearn'd and Unſtable *in the Faith*, wreſt, as they do alſo the other Scriptures, unto their own Deſtruction. 17 Ye therefore, Beloved, ſeeing ye know theſe things before, beware leſt ye alſo, *as well as others have done*, being led away with the Error of the Wicked, *particularly of the Scoffers above mention'd*, fall from your own Stedfaſtneſs *in the Faith.* 18 But *on the contrary* grow in Grace and in the Knowledge of our Lord and Saviour Jeſus Chriſt; To him be Glory both now and for ever. Amen.

ANNOTATIONS.

V. 16. † So Alex. and ſome other MSS. as alſo Arab. and Ethiop. Verſ. &c.

(*q*) This Expreſſion (v. 16.) *As alſo in all his Epiſtles*, do's imply that when St Peter ſays (v. 15.) of St Paul, *Even as --- Paul --- has written unto you*, he thereby denoted ſome particular Epiſtle writ peculiarly to the Jewiſh Converts, as was the Epiſtle to the Hebrews. Which tho' it was ſo ſtyl'd, as written primarily to the Jewiſh Converts living in Judæa, yet it is not to be doubted, but it was deſign'd by St Paul for the uſe and benefit of ſuch alſo as were diſpers'd among the Gentiles. And agreeably hereto the ſaid Epiſtle to the Hebrews contains many Exhortations relating to Perſeverance in the Faith, and Patiently expecting the Coming of the Lord, &c.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*. *Chap.* I. 1, 2.

II. The *Deſign* of this Epiſtle, viz. to *put* the Jewiſh Converts *in Remembrance of their Duty*, (*Chap.* I. 12—15. *and Ch.* III. 1.) In order whereunto the Apoſtle

1. Reminds them, that they are not to reſt in a bare *Faith* for Salvation, but that it is neceſſary to add thereto *Good Works*, as means to *make their Calling and Election ſure*. *Chap.* I. 3—11.
2. Reminds them, of the Evidences they had of the *Truth* of Chriſtianity. *Chap.* I. 16. *to the end.*
3. Warns them againſt *Falſe Teachers*, whom he deſcribes as to their Doctrin and Practice, and alſo the Dreadfull Puniſhment, that ſhall certainly befall them and their followers. *Chap.* II. 1—6. *and* 10. *to the end.*
4. Reminds them, by the inſtances of *Noah* and *Lot*, of Gods Power and Readineſs to ſave the Righteous. *Chap.* II. 5, 7—9.
5. Warns them againſt *Scoffers* of Chriſtianity, on account of Chriſts being not then come; ſhewing the Abſurd Grounds of their Scoffing, and the Reaſon of Chriſts not yet Coming. *Chap.* III. 1—10.

III. The *Concluſion*, wherein from the Conſiderations afore laid down the Apoſtle preſſes them to *Perſeverance* in Chriſtianity and *Holineſs* of Life: Obſerving withall (in order to corroborate what he himſelf had ſaid) that what He has preſs'd upon them in his Two Epiſtles, was no other than what St *Paul* had likewiſe preſs'd upon them in the Epiſtle he had writ to the Jewiſh Converts, *i. e. the Epiſtle to the Hebrews*, as he did likewiſe preſs the ſame upon Thoſe he wrote to, in All his other Epiſtles. *Chap.* III 11. *to the end.*

THE

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE.

THE PREFACE.

I. The *Time*, when this Epiſtle was written; and the *Place*, where.

AS to the *Time* of Writing this Epiſtle, there is a conſiderable Difference between the Learned. The moſt probable Opinion ſeems to me to be that it was writ a Little before the Deſtruction of *Jeruſalem* by *Titus* (and ſo before his Goſpel and Revelation) namely, becauſe St John herein ſpeaks (Ch. II. 18) of the *Laſt Hour* as then at hand, which in probability is to be underſtood of the Laſt Time of the Jewiſh State; and alſo becauſe He ſpeaks of the Antichriſts and Falſe Prophets (Ch. II. 18. and IV. 1.) which were then gone out into the World, and which Chriſt tells us (Matt. XXIV. 24.) were to be the immediate Forerunners of that Great Deſtruction of the Jews. As to the *Place* where this Epiſtle was written, there is not enough ſaid in Scripture or Antiquity (as I know of) to ground a Conjecture on.

II. The *Deſign* of this Epiſtle.

It is generally ſuppos'd that this Epiſtle was written to the *Jewiſh Converts*; and that the *Deſign* of it was, to preſerve them ſtedfaſt in the True Faith, in oppoſition to the ſeveral Hereſies that then were ſpread abroad; ſuch were on one hand, the *Docetæ*, or *Phantaſiaſtæ*, ſo call'd from their denying that Chriſt came Really in the Fleſh, and maintaining that He ſeem'd only to be Fleſh, or was a Man only in Appearance; And ſuch on the other Hand were the *Cerinthians* and *Ebionites*, who deny'd Jeſus to be any more than a meer Man; the former of theſe Two ſorts of Hereticks maintaining particularly that Jeſus was a Different Perſon from Chriſt, viz. that Jeſus was a meer Man born of Joſeph and Mary, and that Chriſt deſcended into Him from Above after his Baptiſm, and juſt before his Paſſion departed from Him again. Theſe and Other Hereticks of thoſe Times, being ſeveral Spawns of that Arch-heretick *Simon Magus*, boaſted of their Great Knowledge of Spiritual matters, and made Chriſtianity countenance Uncleanneſs and Impurity of Life, whence the Apoſtle ſtrenuouſly aſſerts in this Epiſtle the Neceſſity of Holineſs to Salvation. Laſtly, He mightily preſſes in this Epiſtle the Duty of Brotherly Love, not ſo much in Oppoſition to the profeſs'd Unbelieving Zealots among the Jews, as to the ſame Judaizing Hereticks, who out of a pretended Zeal for the Law of Moſes join'd with the Unbelieving Jews in perſecuting the Orthodox Chriſtians.

ΙΟΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE

TEXT.

Κεφ. α'.

Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς· (2 Καὶ ἡ ζωὴ ἐφανερώθη· καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν·) 3 ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοι-

TRANSLATION.

Chap. I.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have look'd upon, and our hands have handled of the Word of life:

(2 And the life was manifeſted and we have ſeen and bear witneſs, and declare unto you that eternal life which was with the Father and was manifeſted unto us:)

3 That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly

κοινωνία

ANNOTATIONS.

(a) The Senſe I have given of theſe three firſt Verſes in the Paraphraſe, is agreeable to the Senſe wherein they were underſtood by the Primitive Writers, who look'd upon theſe three Verſes to contain in ſhort, what St John expreſſes more fully in the beginning of his Goſpel. Accordingly in the Contents of this Chapter prefixt to the Common Tranſlation, it is ſaid; *He deſcribes the Perſon of Chriſt, &c.*

(b) This ſeems to be the peculiar Import of the word θεάομαι in this place, and as it is to be diſtinguiſh'd from ἐωράκαμεν. For it is obvious that θέατρον *a Theater* is deriv'd from hence. See Chap. 4. 12, 14. and the Paraph. thereon.

V. 5.

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE.

PARAPHRASE.

Chap. I. THAT, (*a*) which *we ſhall begin with taking notice of, is on one hand, in oppoſition to the Hereticks of theſe times that deny Chriſt to be any more than a meer Man, and conſequently to have exiſted before he was born of the Virgin Mary; in oppoſition to theſe you are to know and believe moſt aſſuredly, that the Perſon, now call'd Jeſus Chriſt* was from the Beginning *of the World, All things that were made being made by Him: And that which we ſhall begin with taking notice of on the other hand, is in oppoſition to ſuch Hereticks as are ſprung up among us, and deny Chriſt to have been a Real Man, affirming that he was ſo only in Appearance, and that he Suffer'd and Dy'd only in Appearance &c. in oppoſition to theſe we can alledge That* which we have heard, which we have ſeen with our Eyes, *and that not tranſiently, but* which we have look'd upon (*b*) *ſtedfaſtly and attentively and during ſeveral years of his Abode on this Theater of the World,* and *laſtly which* our Hands have handled of *this Perſon: So that we have All the Proof and Evidence that can be had even from our Senſes, that the ſaid Perſon, Jeſus Chriſt, was Really and Truly a Man. Now this Perſon, God as well as Man, may be fitly ſtil'd* the Word of Life, *both as he is the Eternal Word of the Father, by whom Life was at firſt given to all Living Creatures, and alſo in a more ſpecial manner, as by Him is made known unto us the Goſpel, by which we may attain Eternal Life.* (2 And the Life, *i. e. this Perſon that is thus the Author of Life* was manifeſted *unto our very ſenſes, being made Fleſh or a Real Man and dwelling for ſome time with us*, and *conſequently* we have ſeen, and bear witneſs, & declare unto you *no other than the Truth concerning* That *Perſon, which is unto us the Author of* Eternal Life, *and* which was with the Father *in the Beginning or at the Creation of the World,* and was *only* manifeſted unto us *by becoming Man, did not then Firſt begin to exiſt*:) 3 *The True Doctrins wherein we would confirm you, in oppoſition to the forementiond Hereſies, are founded on* That which we have ſeen and heard, *and ſo have the ſtrongeſt Evidence of. And theſe Doctrins* declare we unto you, that ye alſo may have Fellowſhip with us, *i. e. may together with us True*

I. The Apoſtle begins with aſſerting the True *Divinity* and *Humanity* of Chriſt, againſt the Antichriſts or Hereticks of thoſe Times.

TEXT.

νωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς, καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

5 Καὶ αὕτη ἐστὶν ἡ † ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. 6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 7 Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

TRANSLATION.

our fellowſhip is with the Father, and with his Son Jeſus Chriſt.

4 And theſe things write we unto you, that your Joy may be full.

5 * And this is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie and do not the Truth.

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſes us from all Sin.

8 If we ſay that we have no Sin, we deceive our ſelves, and the truth is not in us.

9 If we confeſs our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs

10 If we ſay that we have not ſinn'd, we make him a liar, and his word is not in us.

Κεφ. β'.

PARAPHRASE.

Apoſtles and Orthodox Chriſtians partake of the Spiritual Bleſſings obtain'd for us by Chriſt: And truly Our Fellowſhip is with the Father and with his Son Jeſus Chriſt, *i. e. we by a True Faith, particularly in the afore mention'd Articles concerning the True Divinity and Humanity of Chriſt, and by a ſincere Obedience to the Goſpel do both at preſent actually partake of thoſe Spiritual Bleſſings, which God the Father has vouchſaf'd unto us thro' his Son, and are ſuitable to our Preſent State in this World; and alſo ſhall upon our Perſeverance certainly inherit thoſe other*

PARAPHRASE.

other Spiritual Bleſſings which are ſuitable to our Future State in the World to come. 4 And theſe things, *which are contain'd in this Epiſtle,* write we unto you, that, *by your Perſevering in the Right Faith and in Obedience to the Rules of the Goſpel,* your Joy may be full, *i. e. may at length be compleated by your partaking of All thoſe Bleſſings which God has vouchſaf'd unto you thro' Chriſt.*

II. The Apoſtle proceeds to obſerve, that to a *True Faith* it is neceſſary to add *Holineſs of Life* in order to Salvation.

5 And, *as it is neceſſary that ye ſhould have a Right Faith, eſpecially in the foremention'd Particulars; ſo alſo is it neceſſary, that to your Sound Faith ye add Obedience to the Rules of the Goſpel, and live Virtuous and Holy Lives. Accordingly ye are to know, that* This is the Meſſage *or Sum of the Goſpel in ſhort,* which we have heard of Him, *i. e. Chriſt,* and declare unto you, *viz.* that God is Light, *i. e. a Pure and Spotleſs Being,* and in him is no Darkneſs, *i. e. Impurity* at all. 6 *Wherefore* If we ſay that we have Fellowſhip with Him, *'by partaking of his Holy Spirit, living conformably to his Will, and being entitled to the Benefits of the Goſpel,* and *yet at the ſame time* walk in Darkneſs, *i. e. live in any Wilfull Sin,* we lie and do not *ſpeak or act according to* the Truth. 7 But if we walk in the Light, as he is in the Light, *i. e. if we are Holy, as he is Holy, tho' not in Degree yet in Sincerity of Deſire and of Imitation or Practice, This is indeed a certain ſign, that* we have Fellowſhip One with Another, *i. e. we with God by partaking of his Spirit, and ſo God with us;* and, *being thus Sanctified by the Holy Spirit to a ſincere Obedience of the Goſpel, and thus performing the Condition requir'd on our part, we partake of that Mercifull Bleſſing of the Goſpel-Covenant promis'd to us on God's part, namely,* the Blood of Jeſus Chriſt his Son cleanſes us from All ſin, *i. e. procures us the Pardon of All paſt Sin, and enables us to live Holy for the future.*

III. The Apoſtle excellently ſtates the Caſe of *Sinfulneſs*, ſhewing in what Caſe there is *No One but has ſinn'd*, viz. before he embrac'd (or which comes to the ſame, before he came to Maturity to underſtand) the Goſpel: and in what Caſe we may live *without Sin*, viz. after we underſtand and embrace the Goſpel thereupon: To which he adds that even by ſuch as *Sin after they underſtand and embrace the Goſpel*, Pardon is to be obtain'd for ſuch Sins thro' Chriſt.

8 *For* if we ſay *on one hand,* that we have (*c*) no *guilt of* Sin, *as having never ſinn'd even before we embrac'd the Goſpel,* we deceive our ſelves, and the Truth is not in us. 9 If we confeſs *in a truly penitent manner, namely ſo as to forſake* our *former* Sins, He is Faithfull *to his Promiſes,* and Juſt *in reference to the Satisfaction made for our Sins by Chriſt on condition of our Repentance,* to forgive us our Sins, and to cleanſe us from All Unrighteouſneſs, *even from thoſe Sins from which we could not be juſtified by the Law of Moſes.* 10 *But* if, *inſtead of Confeſſing our ſelves to have been formerly Sinners,* we ſay that we (*c*) have not *ever* ſinn'd, we make him, *i. e. God* a Lyar, and his Word is not in us, *i. e. we have not a due Regard to what is affirm'd in the Holy Scripture, it being there ſaid that in his ſight ſhall no man living be*

ANNOTATIONS.

V. 5. † So Alex. and ſeveral other MSS. as alſo Vulg. Arab. and Ethiop. Verſ.

(*c*) 'Tis very likely, that there were not wanting ſome Hereticks in thoſe days, that did aſſert this, as well as did ſome of the Unbelieving Jews.

V. 7.

TEXT.

Κεφ. β'. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον. 2 Καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 4 Ὁ λέγων, Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 5 Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. 6 Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. 7 †Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

TRANSLATION.

Chap. II.

My little Children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

2 And he is the propitiation for our sins, and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his Commandments.

4 He that says, I know him, and keeps not his Commandments, is a liar, and the truth is not in him.

5 But whoso keeps his word, in him verily is the love of God perfected, thereby know we that we are in him.

6 He that says he abides in him, ought himself also so to walk, even as he walk'd.

7 *Belov'd, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Πάλιν

PARAPHRASE.

be justified, Psal. 143. 2. *and that there is no man that sinneth not.* 1 *Kings* 8. 46, *&c. As therefore it is not to be deny'd, but that every one of us have sinn'd, before we receiv'd the Grace of the Gospel; so it is however to be known on the other hand, that by receiving the Grace of the Gospel or Assistance of the Holy Spirit, we Christians are enabled now to Sin no more.* Chap. II. *And accordingly,* My little Children, *i. e. ye whom I love as Tenderly as Parents are wont to love their Children when Little,* these things I write unto you *for this end,* that ye sin not, *i. e. that ye avoid all Wilfull Deadly Sin, as ye are now enabled to do by the*

Grace

PARAPHRASE.

Grace of the Spirit, if ye make a Right uſe of it. And if any man *among you Chriſtians, for want of making ſuch a Right uſe of the Grace of the Spirit, ſhould happen to fall into any ſuch Wilfull and Deadly* ſin, *yet He is not preſently to deſpair of Pardon, but to conſider that* we have an Advocate with the Father, Jeſus Chriſt the Righteous *in whom was no Sin*; 2 and he is the Propitiation, *i. e. He by his Blood has made propitiation* for Our ſins, *i. e. ſuch ſins as we commit even after Baptiſm, or after we become Chriſtians*, and not for Ours only *who are Jews*, but for the Sins of the *Gentiles alſo and conſequently of the* whole World, *the Sins of All Penitents from the very Beginning of the World being pardon'd, not on account of Any thing done, by Them that liv'd before the Law, thro' the Strength of Nature or in Obedience to the Law of Nature; nor yet on account of any of the Legal Sacrifices or Obſervances; but only on account of the Merits of Chriſt.*

IV. Such only truly *know God*, as keep his Commandments.

3 And, *whereas there are many Falſe Chriſtians ariſen, who boaſt of their Knowing the Deſign and End of Chriſtianity above Others, I give you to underſtand that* hereby *alone* we do know *or truly infer* that we know him, *i. e. Chriſt or the Deſign and End of Chriſtianity*, if we keep his Commandments. 4 He that ſays, I know him, and keeps not his Commandments (*and ſuch are the Falſe Chriſtians I am ſpeaking of, and warning you againſt*) is a Lyar, and the Truth is not in him. 5 But whoſo keeps his Word, in him verily *or truly* is the Love of God perfected; *whereas the Falſe Chriſtians vainly pretend to a more Perfect Degree of God's Love, while they keep not the Rules of the Goſpel.* Hereby *alone, viz. by living according to the Goſpel* know we *truly and infallibly* that we are in Him, *i. e. Chriſt, or that we are True Chriſtians.* 6 He that ſays, He abides in him, *viz. Chriſt, i. e. that he is a True Chriſtian, if he would ſpeak truly*, ought himſelf alſo ſo to walk *in all Holineſs of Living*, even as He, *i. e. Chriſt* Walk'd, *when here on Earth.* 7 Belov'd, *in ſaying that ye ought to walk in the Light, or to keep God's Commandments, or the like, in order to attain Salvation*, I write no New Commandment unto you, *peculiar to the Goſpel above the Old Teſtament*, but an Old Commandment which ye had from the beginning (*d*) *of the World, or Firſt Receiving of the Law*: the Old Commandment *I am ſpeaking of, viz. concerning Obedience to the Laws of God and walking in the Light or Holineſs of Life, is no other than the ſum* of the Word which ye have heard from the Beginning, *i. e. the Sum of the Old Teſtament.* 8 Again,

ANNOTATIONS.

V. 7. † So Alex. and other MSS. and Vulg. and Syr. Verſions &c. And this Reading is moſt agreeable to St John's way of ſpeaking elſewhere.

(*d*) That ἀπ' ἀρχῆς is to be underſtood in ſome places of this Epiſtle of *the Beginning of the World*, is evident from Chap. 3. 8, and 11. And accordingly as the Senſe given in the Paraphraſe of this the following Verſe ſeems moſt natural, ſo it is confirm'd by the Paraphraſe of Chap. 3. v. 11, 12.

(*dd*) Mr

TEXT.

8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν. ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. 10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. 11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. Ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. 14 Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

TRANSLATION.

8 Again, a new Commandment I write unto you, which thing is true in him and in you: becauſe the darkneſs is paſt and the true light now ſhineth.

9 He that ſays he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother, abides in the light, and there is no occaſion of ſtumbling in him.

11 But he that hates his brother, is in darkneſs, and walks in darkneſs, and knows not whither he goes, becauſe that darkneſs has blinded his eyes.

12 I write unto you, little children, becauſe your ſins are forgiven you for his namesſake.

13 I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the Wicked one. *I have written unto you, little Children, becauſe ye have known the Father.

14 I have written unto you, Fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abides in you, and ye have overcome the Wicked One.

15 Μὴ

PARAPHRASE.

V. Particularly as to *Loving Others.*

8 Again, a New Commandment I *may be ſaid to* write unto you, which thing is true, *i. e. which Commandment is rightly ſtyl'd a New Commandment, both* in *reſpect of* Him, *i. e. Chriſt* and in *reſpect of* you: becauſe

PARAPHRASE.

becauſe *by means of Chriſt's Coming here upon Earth and preaching the Goſpel* the Darkneſs, *i. e. your Ignorance of the True meaning of O. T.* is paſt, and the true Light now ſhines, *i. e. ye have now the True ſenſe of the Scripture of O. T. laid before you.* 9 *Whereas then there are many ſo Zealous for the Law of Moſes among you, as to think their Zeal for the ſame will juſtify their Hating and even Killing ſuch as oppoſe them you are to know that* He that ſays he is in the Light, *i. e. underſtands the Will of God*, and hates his Brother, is in Darkneſs even until now, *i. e. do's not yet rightly underſtand the Will of God, tho' he may profeſs himſelf a Chriſtian.* 10 He that loves his Brother, abides in the Light, *i. e. both knows and do's the Will of God*, and there is no occaſion of ſtumbling in him, *i. e. there is nothing ſo difficult but this truly Chriſtian Principle of Love will make him perform it in order to diſcharge his Duty.* 11 But he that hates his Brother, is in Darkneſs, *i. e. Ignorance*, and walks in Darkneſs *or Ignorance of God's Will*, and knows not whither he go's, *viz. that the Courſe he takes, leads to Eternal Damnation, not to Salvation* becauſe that *Wilfull* Darkneſs has blinded his Eyes. *Now this command of Brotherly Love being not Rightly underſtood, at leaſt as to the Degree of it, before Chriſt explain'd and injoin'd it, therefore it is ſtyl'd by Chriſt, and agreeably to Him by Me here a New Commandment.*

VI. This Epiſtle is deſign'd for the Benefit and Uſe of *All*, young and old.

12 *This Epiſtle is deſign'd for the Benefit of All ſorts among you, and the Rules are to be follow'd by All ſorts.* I write unto you, Little Children *or more tender Chriſtians, as thoſe who are oblig'd to obſerve what I here write, at leaſt out of a principle of Love and Gratitude*, becauſe your *paſt* Sins are forgiven you *at your Baptiſm* for his, *i. e. Chriſt's* Names ſake. 13 I write unto you, Fathers, *i. e. who are of more years, as thoſe that are peculiarly oblig'd to obſerve what I here write*, becauſe ye have *of your own Knowledge* known him, *i. e. Chriſt*, that is from the Beginning *of the World, tho' he was born as Man here on Earth not many years ſince, and within your memory; and conſequently ye have known of your own knowledge what he did and ſuffer'd out of Love to Mankind.* I write unto you, Young Men, *as thoſe who are more peculiarly oblig'd to obſerve what I here write*, becauſe, *agreeably to your Age and Natural Strength of Body, ye are ſtrong* (*as v.* 14.) *alſo in the Lord, and ſo* ye have overcome the Wicked One, *and having ſo, may more eaſily continue to keep him under. Again* I have written unto you, Little Children, becauſe ye have known *the Love of* the Father, *in forgiving you your ſins for Chriſt's ſake.* 14 I have written unto you, Fathers, becauſe (*as I ſaid afore*) ye have known him that is from the Beginning. I have written unto you, Young Men, becauſe (*to expreſs my ſelf more fully than afore*) ye are ſtrong, and the Word of God abides in you, and ye have overcome the Wicked One.

TEXT.

15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 16 Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί. 17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε, ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·

TRANSLATION.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſes away, and the luſt thereof: but he that do's the will of God, abides for ever.

18 Little children, it is the laſt time: and as ye have heard that antichriſt *cometh, even now are there many antichriſts,

ὅθεν

ANNOTATIONS.

(*dd*) Mr *Whiſton* (in p. 255, 256. of his Eſſay on St John's Revelation) *thinks*, that *St John do's* in this v. 18. of this Epiſtle *deſcribe and hint to us the ſame Great Antichriſt, which we meet with in the Revelation: and if the Dr* (meaning *Dr Whitby*) *had not waved the Explication of that Book, which affords ſo much Light to this place, He could hardly have avoided joining with* Him *in the Interpretation* He there gives of this Verſe. Now to ſhew how much Mr *Whiſton* is miſtaken in this matter, it will be ſufficient to obſerve that Mr *Mede*, who (he knows) had well ſtudied the Revelation of St John, do's notwithſtanding differ from Mr *Whiſton* in the Expoſition of this v. 18. and agrees with Dr *Whitby* in underſtanding the *Deſtruction of Jeruſalem* by *the laſt Time* here mention'd. For in his Treatiſe entitled, *The Apoſtacy of the Latter Times*, Ch. 15. Mr *Mede* writes thus: To theſe *Weeks* (viz. the 70 Weeks of *Daniel*) whoſe Computation ſo eſpecially concerns the *Jews*, is reference made in thoſe Epiſtles which are written to the Chriſtian Churches of that Nation, whether living in *Jewry* or Abroad diſpers'd. Such is St *Paul's* Epiſtle to the *Hebrews*; Both St *Peter's* to thoſe of the Diſperſion in *Pontus* &c. --- the Epiſtle of St *James* to the Twelve Tribes; and likewiſe the Firſt Epiſtle of St *John*, which, tho' the Salutation expreſſes not, as in the former, yet may appear, both becauſe *Peter*, *James*, and *John*, were all three Apoſtles of the Circumciſion; and from that paſſage Chap. 2. 2. *Chriſt Jeſus is the Propitiation for our Sins; and not for Ours only, but for the Sins of the Whole World*, i. e. not for the Sins of Us only who are *Jews*, but for the Sins of the *Gentiles* alſo. And do's not the name of *General* or *Catholick Epiſtle* given unto This, as well as to thoſe of St *James* and St *Peter*, imply thus much? --- (Concerning which ſee the firſt Note on the Epiſtle of St *James*.) --- But I come to note the Places I ſpake of. And firſt out of the forenam'd Epiſtle of St *John*; where from that Prediction of our Saviour in the Goſpel, that the Ariſing of Falſe Prophets ſhould be One of the Near Signs of the Nigh-approaching

PARAPHRASE.

15 *As therefore I have obſerv'd to you* (*v.* 12—14.) *that this Epiſtle is writ for the Uſe and Practice of All ſorts and Ages of Chriſtians among you, ſo it is the Common Duty of you All, that ye* Love not the World *or this Life*, neither the things that are in the World, *but in ſubordination to the Love of God.* If any man love the World *in an higher degree*, the Love of the Father is not in him. 16 For All that is *Sinfull* in the World, *viz.* the Luſt of the Fleſh *or All Sinfull and Senſual Pleaſures*, and the Luſt of the Eyes *or All Sinfull Covetous Deſires*, and the Pride of Life, is not *conſiſtent with the Love* of the Father, but is *or proceeds from too great a love* of the World. 17 And *the Reaſonableneſs of this Duty* (*viz. not loving the World*) *will appear by conſidering, that* the World paſſes away, and the Luſt thereof, *i. e. All the Sinfull Enjoyments thereof*: but he that do's the Will of God, *and thereby ſhews that he truly loves God*, abides for ever, *inaſmuch as he ſhall be rewarded with an Happy Immortality in the life to come.*

VII. The Love of the *World* is inconſiſtent with the Love of *God*.

18 Little Children, it is (*dd*) the Laſt Time *or Hour of the Jewiſh Oeconomy*. And as ye have heard that Antichriſt comes *at this time*, even now are there many Antichriſts *or Oppoſers and Denyers of Chriſt*, whereby

VIII. The Apoſtle aſſerts *Jeſus* to be the *ſame Perſon with Chriſt*, in oppoſition to ſuch Hereſies as deny'd the ſame; and withall the Apoſtle obſerves the *Neceſſity* of believing this Article.

ANNOTATIONS.

ing *End* of the *Jewiſh* State, the Apoſtle thus refers unto it. Chap. 2. 18. *Little Children this is* ἐσχάτη ὥρα *the Laſt hour* &c. Here by *the Laſt time* I ſuppoſe no other thing to be meant, but the near Expiring of *Daniel's* 70 Weeks, and with it the Approaching End of the Jewiſh Common-wealth. And why might not this Epiſtle be written in the Laſt Week, at the beginning whereof *Jeſus Ananiæ* began that woful Cry, *Wo unto Jeruſalem and the Temple*? *Joſephus lib.* 7. *belli Judaici*. By πολλοὶ Ἀντίχριστοι *many Antichriſts* are meant no other but Falſe Prophets or Counter-Prophets to the Great Prophet, pretending an Unction or Commiſſion from Heaven (as he had) to teach the World ſome new Revelation and Doctrin. --- And the Coming of ſuch as theſe our Saviour in St *Matthew's* Goſpel (a Goſpel for the Hebrews) makes one of the *Laſt Signs* uſhering the Deſtruction of Jeruſalem. And if the Harmony of this Prophecy in the three Evangeliſts be well conſider'd, there was no more to come but *the Compaſſing Jeruſalem with Armies*. Well therefore might St *John*, when he ſaw ſo many Antiprophets ſpring up, ſay, *Hereby we know that it is the Laſt time*. Thus Mr *Mede* in the place forecited. Whence it alſo evidently appears, that Mr *Mede* placed the Writing of this Epiſtle *before* the Deſtruction of Jeruſalem, and that he perceiv'd in it no *Accounts*, whereby it *appears* (as Mr *Whiſton* thinks) *to have been written After* the ſaid Deſtruction of Jeruſalem.

To the ſame purpoſe is the whole 7. Chapter of Book 5. of Mr *Mede's* Works, entitled, *De Nomine Antichriſti apud S. Joannem*. Which ends thus: Senſus igitur Loci *Joannis* Epi. 1. cap. 2. v. 18, &c. ejuſmodi eſt. De *Simone* Antichriſto, Satanæ Primogenito & omnium Hæreticorum & Pſeudoprophetarum Coryphæo, jamdudum audiviſtis, ut ad ſeducendum venerit. Nunc autem plures Antichriſtos & Pſeudoprophetas, ſcilicet *Menandrum*, *Saturninum*, *Baſilidem*, *Carpocratem*, & *Cerinthum*, &c. exortos vidimus: unde jam certo ſcimus Finem Gentis noſtræ & Politiæ Moſaicæ abolitionem inſtare; cum inter alia ſigna Excidii iſtius appropinquantis hoc etiam Salvator prædixit, Quod *multi Pſeudoprophetæ*

TEXT. TRANSLATION.

ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστιν.
19 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. 20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 21 Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. 22 Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 23 Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

whereby we know that it is the laſt time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that * none of them are of us.

20 And ye have an Anointing from the holy One, and ye know all things.

21 I have not written unto you, becauſe ye know not the truth, but becauſe ye know it, and that no lie is of the truth.

22 Who is a liar but he that denies that Jeſus is the Chriſt? he is antichriſt that denies the Father and the Son.

23 Whoſoever denies the Son, the ſame has not the Father: he that acknowledges the Son, has the Father alſo.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, ſhall * abide in you, ye alſo ſhall abide in the Son and in the Father.

25 And this is the promiſe that he has promis'd us, *even* eternal life.

26 Ταῦτα

ANNOTATIONS.

phetæ exorirentur & ſeducerent multos. Matth. 24. 11. After which he gives another Interpretation thus: *Joannes* nomine *Antichriſti* non tam unum aliquem & ſingularem hominem intelligit, quam Factionem hæreticam ſeu Pſeudoprophetarum turbam, cujuſmodi plures paulo ante Hieroſolymorum Excidium extituros prædixerat Salvator, Matt. 24. 11. unde colligit *Joannes* finem Politiæ Judaicæ jam, tempore quo Epiſtola illa prima ſcripta ſit, inſtare, ὅτι Ἀντίχριστοι πολλοὶ γεγόνασιν. Patet autem *Antichriſti* nomine Factionem deſignari, cum ex hoc loco (viz. cap. 2. v. 18.) ubi ὁ Ἀντίχριστος τῷ πολλοὶ Ἀντίχριστοι ſe mutuo explicare videntur, tum

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whereby we know *according to our Saviours Predictions*, that it is the Laſt Time. 19 They went out from us *Chriſtians*, but they were not of us: for if they had been of us, *i. e. had been truly Chriſtians*, *held the ſame true Chriſtian Faith with us*, they *might and* would no doubt have continued with us: but *they went out or ſeparated themſelves from the true Apoſtolick Church, ſetting up Parties and Congregations in oppoſition to us*, that they might be made manifeſt, that none of them are of us *truly*, *tho' they call themſelves Chriſtians*. 20 And ye have an Anointing, *i. e. are as it were anointed or have receiv'd the Holy Spirit* from the Holy One, *i. e. Chriſt*, and ye *thereby* know All *theſe* things *I write to you about, to be no other than the Truth of the Goſpel*. 21 *For* I have not written unto you, becauſe ye know not the Truth, but becauſe ye know it, and that no Lie, *i. e. none of thoſe Falſe Doctrins which are taught by the Antichriſts or Hereticks* is *any Branch* of the Truth *of the Goſpel. On account of ſuch your Knowledge it is, that I ſtand not to prove the Falſity of the Doctrins taught by the ſaid Antichriſts, but only by mentioning them to you as Falſe Doctrins, exhort you to perſevere in the True Faith*. 22 Who is a Lyar *or Falſe Teacher*, but he that denies that Jeſus is the Chriſt, *as do's Cerinthus and his Followers*? He is *to be eſteem'd no leſs than an* Antichriſt that denies the Father and the Son. 23 Whoſoever denies *Jeſus to be truly* the Son *of God, begotten of the Father before all Worlds or Created Beings*, (*and this do the Cerinthians and Ebionites now deny*;) the ſame has not *a Right and Saving Knowledge of* the Father, *but do's by conſequence deny the Father, by denying Jeſus to be his True Son: on the other hand* he that acknowledges *Jeſus to be* the Son *of God the Father truly* has *a Right Knowledge of* the Father alſo. 24 Let That *Doctrin* therefore, *particularly concerning Jeſus being truly the Son of God*, abide in you, which ye have heard from the Beginning *of the Goſpel Preach'd unto you by the Apoſtles of Chriſt*. If That *Doctrin*, which ye have heard from the beginning, ſhall abide in you, ye alſo ſhall *thereby* (*as One means requiſite*) *likewiſe* abide in the *True Faith and ſo Love of the* Son and in *the true Faith and Love of* the Father. 24 And *tho' you may be ſeverely perſecuted for thus perſevering in the True Faith, yet you have ſufficient Encouragement to perſevere therein, foraſmuch as* this is the Promiſe that He has promis'd us *that do ſo perſevere*, even Eternal Life.

ANNOTATIONS.

tum maxime ex Epiſt. 2. v. 7. πολλοὶ πλάνοι εἰσῆλθον — οὗτός ἐστιν ὁ πλάνος καὶ ὁ Ἀντίχριστος. Thus Mr *Mede*. And it plainly appears from ſeveral places of St *John's* Epiſtles, that ὁ Ἀντίχριστος was not by him primarily deſign'd to denote the *Grand Antichriſt*, as Mr *Whiſton* would have it. Tho' (as Mr *Mede* obſerves in the place laſt cited) Poteſt iſtorum *Antichriſtorum* doctrinæ ſummula (qua negatur *Jeſum eſſe Chriſtum*) magno iſti *Antichriſto* accommodari.

V. 29.

TEXT.

26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καθὼς ἐδίδαξεν ὑμᾶς, † μένετε ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

29 Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι † καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. Κεφ. γ'. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν· 2 Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. 3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

TRANSLATION.

26 These things have I written unto you, concerning them that seduce you.

27 And the anointing which ye have receiv'd of him, abides in you; and ye need not that any man teach you, but, as the same anointing teaches you of all things; and is truth and is no lie; and even as it has taught you, abide ye in him.

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be *made ashamed by him at his coming.

29 If ye know that he is righteous, ye know that every one *also that do's righteousness, is born of him.

Chap. III.

Behold, what manner of love the Father has bestow'd on us, that we should be call'd the Sons of God? therefore the world knows us not, because it knew him not.

2 Beloved, now are we the Sons of God, and it do's not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that has this hope in him, purifies himself even as he is pure.

4 Πᾶς

PARAPHRASE.

Life. 26 These things have I written unto you, concerning them that *endeavour to* seduce you. 27 And *these things have I written, not because you were afore ignorant of them*; *for* the Anointing, *i. e. Gifts and Graces of the Holy Spirit*, which ye have receiv'd of Him, *i.e. Christ*, abides

PARAPHRASE.

abides in you *while ye abide in the Truth*, and *whatſoever Greater Knowledge of God the Falſe Teachers may pretend to, I aſſure you* ye need not that any man teach you *any thing*, but as, *i. e. beſides, much leſs contrary to, what* the ſame Anointing, *i. e. the Holy Spirit which ye have receiv'd*, teaches you of All things *neceſſary to Salvation*, and *which alone* is Truth, and is no Lie: And *therefore* even as it has taught you, abide ye in Him, *i. e. in the True Faith of Chriſt.* 28 And *accordingly* now *notwithſtanding the preſent Perſecutions of the True Believers by the Hereticks*, little Children, abide in him, that when He ſhall appear, we may have Confidence, *ſo as to meet him with Joy and Comfort on account of having behav'd our ſelves Faithfully towards Him*, and *may* not be made aſham'd by Him at his Coming *by his Denying us and Judging us Unworthy of his Heavenly Kingdom, on account of our behaving our ſelves Unfaithfully to him here.*

IX. The Apoſtle encourages them to *perſevere* in the True Faith, from the conſideration of the ſeveral *Advantages* that ariſe therefrom, and from even their *Perſecutions for* the ſake of the Truth.

29 If ye know that He, *i. e. Chriſt* is Righteous, *as in Himſelf ſo on account of his being the Author of Righteouſneſs unto us*, ye know *by neceſſary conſequence*, that every man alſo that do's Righteouſneſs, is *enabled ſo to do only by the Aſſiſtance of Chriſt's Spirit vouchſaf'd unto him as a Principle of a New and Holy Life, whence every ſuch Perſon is ſaid in the language of the Goſpel to be* Born of Him. Chap. III. Behold *therefore or conſider duly*, what manner of Love the Father has beſtow'd upon us *Chriſtians*, that we ſhould be call'd *no other than* the Sons of God? Therefore the *Wicked part of the* World knows us not, *i. e. do not like or love us Chriſtians, but perſecute us, namely* becauſe it knew him not, *i. e. liked not Chriſt himſelf, but perſecuted and kill'd him.* 2 *So that*, Belov'd, *our very Perſecutions are of this Advantage to us, that they are good Arguments that* Now are we the Sons of God, *being conformable to Chriſt in our Sufferings as well as Holineſs of Life*; and it do's not yet appear what we ſhall be, *i. e. we do not yet fully know or diſtinctly apprehend the Greatneſs of that Glory and Bliſs, which ſhall be confer'd upon us in the other life*: but we know *in general*, that when He, *i. e. Chriſt* ſhall appear *to judge the World*, we ſhall be like Him, *in Glory and Happineſs*: for we ſhall ſee Him as He is, *i. e. ſhall have a clear and perfect Knowledge of God wherein conſiſts our Intellectual Happineſs, and ſhall be admitted into his immediate Preſence, where is All other Happineſs and Glory we are capable of.* 3 And every man that has this Hope in him *rightly grounded, viz. on his own performing the Conditions requir'd of Us to capacitate us for this Eternal Bliſs and Glory, acts accordingly, and therefore is ſo far from being Guilty of any Sinfull Compliance to avoid Perſecution, that* he purifies Himſelf even as He is pure, *i. e. that in order to be made Like unto Chriſt hereafter in Bliß and Glory, he becomes Like unto Chriſt here in Purity and Holineſs of Life.*

V. 29. † So Alex. and ſome other MSS and Vulg. Verſion.

4 *And*

TEXT.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5 Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. 6 Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. 7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστὶν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. 10 Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ,

TRANSLATION.

4 Whosoever commits sin, transgresses also the law: * and Sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abides in him, sinneth not: whosoever sinneth, has not seen him, neither known him.

7 Little Children, let no man deceive you: he that do's righteousness, is righteous, even as he is righteous.

8 He that commits sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, do's not commit sin; for his seed remains in him: and he cannot sin, because he is born of God.

10 In this the Children of God are manifest, and the children of the devil. Whosoever do's not righteousness, is not of

Καὶ

PARAPHRASE.

X. The Apostle gives them a Right Notion of *Sin* properly so call'd, and observes that *such Sin* is inconsistent with *True Christianity*.

4 *And whereas there are now arisen Some, who teach the contrary, and that Men are sav'd by mere Grace or Favour, not by Good and Righteous Works, forasmuch as no Works are Naturally or in themselves Good or Bad, but are so only Accidentally or in relation to the Appointment (or Humor) of those Angels, who made this World: whereas I say this is the False Doctrin of Simon Magus or His Followers, in opposition thereunto I am to instruct you that* Whosoever commits Sin, *i. e. do's any of those things which are Evil according to the Doctrin of us Apostles,* transgresses also *thereby not the Appointment of the Angels*

who

PARAPHRASE.

who are ſaid by theſe Hereticks to have made the World, but the Law *of the Supream God*, and *I tell you in ſhort that All* Sin is *no other than* the Tranſgreſſion of the Law *of the Supream God.* 5 And *whereas theſe Hereticks pretend that Chriſt was ſent by the Supream God into the World, to releaſe Men from obſerving the Ordinances of the ſaid Angels who made this World, ſuch as they eſteem Chaſtity and Purity of Life, and by ſuch Damnable Doctrins go about to defend their Wicked and Sinfull Practices*, ye know *by the True Doctrin of Chriſt that has been taught you*, that He, *i. e. Chriſt* was manifeſted to take away Our Sins, *i. e. was ſent into the World by the Supream God to put an End to ſuch Sinfull Practices of Men*, and *that accordingly* in Him is no *Guilt of* Sin, *He never practiſing ſuch things as theſe Hereticks defend the Practice of.* 6 *In like manner* Whoſoever abides in Him, *i. e. Chriſt* ſinneth not, *i. e. allows himſelf in no ſuch Sinfull Practice*: whoſoever ſinneth *thus*, has not ſeen him, neither known Him, *i. e. has no True Knowledge of the Intent of Chriſts Coming into the World, or of his Doctrin here.* 7 Little children, let no man deceive you *therefore in theſe ſo important matters. Be aſſur'd from me, that* He *only* that do's Righteouſneſs, is Righteous, even as He, *i. e. Chriſt* is Righteous, *i. e. is Righteous in ſuch a manner as that He ſhall be accepted by God unto Salvation as was the Man Chriſt Jeſus.* 8 He that commits Sin, *i. e. Any of thoſe Enormous Sins of Impurity or the like, which theſe Hereticks contend are not only Lawfull, but even part of the Privileges of the Goſpel, is ſo far from becoming thereby a True Child of God, as the ſame Hereticks would perſuade you, that He* is *no other than a Child* of the Devil: for the Devil *it is that* ſinneth from the Beginning *of the World, and firſt brought Sin into, and ever ſince has promoted Sin in the World. On the contrary* for this purpoſe the Son of God *ſpecially ſo call'd, i. e. Chriſt* was manifeſted, that he might deſtroy the Works of the Devil, *by enabling men to forſake ſuch Sins.* 9 *And accordingly* whoſoever is born of God *by partaking of his Holy Spirit*, do's not commit Sin *properly ſo call'd, i. e. Any ſuch Things as are forbid by the Goſpel under the Penalty of Eternal Damnation*; *as Adultery, Fornication, Drunkenneſs, &c.* For His Seed, *i. e. either the Holy Spirit which is the Principle of Spiritual Life in every Regenerate Perſon, or elſe the Word of God with its due Force and Efficacy* remains in him, *as long as he acts like One Born of God*: And he cannot *thus* Sin, becauſe he is Born of God, *by which New Birth he receiv'd ſuch a Principle of Holineſs as will not permit Him to fall into, or live in any ſuch Deadly Enormous Sin, ſo long as the ſaid Principle or Spirit of Holineſs abides in and has the Direction of Him.* 10 *In ſhort*, in this the Children of God are manifeſt, and the Children of the Devil: *Namely, whoſoever do's Righteouſneſs, he and he Alone is a Child of God*: *On the other hand*, whoſoever do's not Righteouſneſs, is not *a Child* of God, *but of the Devil.*

TEXT.

Καὶ ὁ μὴ ἀγαπῶν τ̀ ἀδελφὸν αὐτ̃. 11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 12 Οὐ καθὼς Κάϊν ἐκ τ̃ πονηρ̃ ἦν, καὶ ἔσφαξε τ̀ ἀδελφὸν αὐτ̃· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐ̃ πονηρὰ ἦν, τὰ δὲ τ̃ ἀδελφ̃ αὐ̃ δίκαια. 13 Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τ̃ θανάτου εἰς τ̀ ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν †, μένει ἐν τῷ θανάτῳ. 15 Πᾶς ὁ μισῶν τ̀ ἀδελφὸν αὐ̃, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσ. 16 Ἐν τούτῳ ἐγνώκαμεν τ̀ ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτ̃ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τ̀ ἀδελφῶν τὰς ψυχὰς τιθέναι. 17 Ὃς δ' ἂν ἔχῃ τ̀ βίον τ̃ κόσμου, καὶ θεωρῇ τ̀ ἀδελφὸν αὐ̃ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐ̃ ἀπ' αὐ̃, πῶς ἡ ἀγάπη τ̃ Θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ, μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ. 19 † Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τ̃ ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐ̃ πείσομεν τὰς καρδίας ἡμῶν. 20 Ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, † μείζων ἐστὶν ὁ Θεὸς τ̀ καρδίας ἡμῶν, καὶ γινώσκει πάντα.

TRANSLATION.

God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain *who* was of that wicked one, and ſlew his brother: and wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſs'd from death unto life, becauſe we love the brethren: he that loveth not *his brother*, abides in death.

15 Whoſoever hates his brother, is a murderer: and ye know that no murderer has eternal life abiding in him.

16 Hereby perceive we **his* love, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo has this world's goods, and ſees his brother have need, and ſhuts up his bowels *of compaſſion* from him, how dwells the love of God in him?

18 My Little children, let us not love in word, neither in tongue, but in deed and in truth.

19 Hereby we * ſhall know that we are of the truth, & ſhall aſſure our hearts before him.

20 For if our heart condemn *us*, God is greater than our heart, and knows all things.

21 Αγα-

PARAPHRASE.

XI. The Apoſtle again preſſes upon them the Great Duty of *Brotherly Love*; as alſo the Neceſſity of believing *Jeſus to be Chriſt*.

And here on account of the Bitter Zeal and Malice, wherewith ſuch as are Zealous for the Law, perſecute their Jewiſh Brethren that are Chriſtians, it is requiſite to obſerve again in particular, that Neither he that loveth not his Brother, *is a Child of God, (however vainly he may think Himſelf to be ſo on account of his Zeal for the Law)* 11 For this is *a Principal Branch of* the Meſſage *or Doctrin of God*, that ye *have* heard *as taught* from the Beginning, *not of the Goſpel only, but even of the World.* 12 *For by what ye read in the Beginning of Geneſis concerning Cain and Abel, ye are taught that ye ought* Not *to do* as Cain, who was (*not of God, as to ſuch his Wicked Actions, but*) of that Wicked One *the Devil*) and ſlew his Brother: And wherefore ſlew he Him? *but only* becauſe his Own Works were Evil, and his Brother's Righteous. 13 Marvel not *therefore*, my Brethren, if the World hate you *now adays in like manner.* 14 *One particular and principal Inſtance, whereby* we know that we have paſs'd from *being liable to Eternal* Death unto *being entitled to Eternal* Life, *is this*, becauſe we love the Brethren: He that loves not his Brother, abides *yet* in *a ſtate wherein he is liable to Eternal* Death. 15 Whoſoever hates his Brother, is *in the Diſpoſition of his own Heart, and conſequently in the Sight of God* a Murderer: and ye know that no Murderer has *any Right to* Eternal Life abiding in him. 16 Hereby perceive we His, *i. e. Chriſt's* Love, becauſe he laid down his Life for us, *i. e. for our Salvation.* And *in imitation of Him*, we ought *to be ready to* lay down our Lives for *the promoting the Salvation of* the Brethren. 17 But *if Chriſtian Love requires us to lay down even our Lives for our Brethren in this caſe, then* whoſo has this World's Goods, and ſees his Brother have need, and ſhuts up his bowels of Compaſſion from him, how dwells the Love of God in him? *i. e. He is ſurely very far from being influenc'd as he ought by the Conſideration of God's Love to him in Chriſt.* 18 *Further*, my little Children, let us not love in Word neither in Tongue *only*, but in Deed and in Truth. 19 Hereby, *i. e. by this latter ſort of Love only*, (*and not by the former, viz. in Word only*) we ſhall know that we are of the Truth, *i. e. True Children of God or Chriſtians*, and ſhall aſſure our Hearts before God, *i. e. ſhall have a well-grounded Confidence toward God, that we are acceptable to him.* 20 For *this Aſſurance is what we ought to labour after*; *ſince* if our Heart condemn us, God is Greater *in Knowledge* than our Heart, and knows All things; *and conſequently we cant but expect*,

ANNOTATIONS.

V. 14. † Τὸν ἀδελφὸν αὐτοῦ is not read in Alex. and ſome other MSS. nor yet in Vulg. Syr. Arab. or Ethiop. Verſions.

V. 19. † Καὶ is not read in Alex. or Vulg.

V. 20. † Ὅτι is not read in Alex. Vulg. or Arab.

TEXT.

21 Αγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεόν. 22 Καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι † αὐτοῦ Ἰησοῦ Χριστῷ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν. Κεφ. Δ'. Αγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν. ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 Ἐν τούτῳ γινώσκεται τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι. 3 Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι. καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

TRANSLATION.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on * his name Jesus Christ, and love one another, as he gave us commandment.

24 And he that keeps his commandments, * abides in him and he in him: and hereby we know that he abides in us, by the Spirit which he has given us.

Chap. IV.

Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby * is known the spirit of God: Every Spirit that confesses that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesses not, that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof you have heard that it should come, and even now already it is in the world.

4 Ὑμεῖς

ANNOTATIONS.

V. 23. † So it is read in Alex. and two other MSS. and in Ethiop. Version. And that this is the true Original Reading, seems probable on two Accounts. First, because it is obvious why Χριστῷ should be turn'd into Χριστοῦ, namely because this expression τῷ ὀνόματι Ἰησοῦ Χριστοῦ frequently occurs in N. T. and then υἱοῦ was easily suppos'd for the like Reason to have been left out before αὐτοῦ. But now there can be no probable Reason for this Reading, τῷ ὀνόματι αὐτοῦ Ἰησοῦ Χριστῷ,

PARAPHRASE.

expect, that God will condemn us likewiſe. 21 *On the other hand,* Belov'd, if our Heart condemn us not *upon due Examination,* then have we Confidence toward God *upon good ground, that he will hear our Prayers.* 22 And whatſoever we ask *according to his Will,* we receive of Him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight. 23 And this is his Commandment *in a ſpecial manner,* that we ſhould believe on his Name Jeſus Chriſt, *i. e. that we ſhould believe the ſame Perſon which is call'd Jeſus to be alſo Chriſt, in oppoſition to thoſe Hereticks who make Jeſus and Chriſt to be different Perſons*; and *alſo that we ſhould* love one another, as He, *viz. Chriſt himſelf in a ſpecial manner* gave us Commandment. 24 And *he aſſur'd from me that only* He that keeps his Commandments, abides in Him, and He in him, *i. e. is a True Chriſtian.*

XII. The Apoſtle gives them a Certain *Mark or Character,* whereby to *know* One ſort of *Antichriſt or Heretick.*

And hereby we know that He abides in us, by the Spirit which he has given us, *and which as long as it continues in us, will keep us in the Right Faith and Practice of the Goſpel of Chriſt.* Chap. IV. *And here it will be requiſite for me to exhort you in a ſpecial manner,* Beloved, *to* believe not every *Teacher that pretends to have the* Spirit *of God,* but *to* try the Spirits, whether they are of God *or no*: becauſe many Falſe Prophets *or Teachers* are gone out into the World, *which All pretend to have the Spirit of God.* 2 *Now in order to your Trying and Judging aright, whether ſuch as call themſelves Chriſtians, have the Spirit of God or no, I ſhall here give you ſome Plain Characters or marks, whereby you may eaſily judge of them aright*; *Namely* hereby is known the Spirit of God: Every *Perſon laying claim to the* Spirit, that confeſſes that Jeſus Chriſt is come in the Fleſh *really and truly, i. e. did really take our Human Nature and become a Real Man, and was ſo not only in Appearance, the ſame Perſon* is *in this reſpect acted by the True Spirit* of God. 3 And *on the contrary* Every *one that pretends to the* Spirit, *and* that confeſſes not that Jeſus Chriſt is come in the Fleſh *Really, but only in Appearance, He* is not *acted by the Spirit* of God; and *indeed* this is *no other than one ſort of* That ſpirit of Antichriſt, *ſo call'd as oppoſing the True Faith of Chriſt in an eminent manner,* whereof you have heard that it ſhould come, and even now already is it in the World, *And this ſort of Antichriſts or Hereticks may be, and were by the Primitive Chriſtians,*

ANNOTATIONS.

Χριστῷ, being put in the place of τῷ ὀνόματι υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, but only that it was ſo wrote Originally, and carefully tranſcrib'd by Theſe Copyers; whereas others thro' Inadvertency run into the Common Expreſſion. Secondly, this Expreſſion here us'd do's more plainly obviate the Heretical Doctrin aforemention'd, viz. that Jeſus was a Different Perſon from Chriſt; for by this ſaying, as the Apoſtle do's here, that *this is His Commandment that we ſhould believe on his Name JESUS CHRIST,* is plainly denoted that we are to believe that the Name JESUS CHRIST was the Name of One and the Same Perſon.

(*e*) See

TEXT.

4 Υμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 Ημεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Αγαπητοὶ, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν. 8 Ο μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 9 Εν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 10 Εν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 Αγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 Θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

TRANSLATION.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world hears them.

6 We are of God: he that knows God, hears us; he that is not of God, hears not us. Hereby know we the ſpirit of truth, and the ſpirit of error.

7 Beloved, let us love one another, for love is of God: and every one that loveth, is born of God, and knows God.

8 He that loveth not, knows not God: for God is love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live thro' him.

10 Herein is love, not that we lov'd God, but that he lov'd us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo lov'd us, we ought alſo to love one another.

12 No man has ſeen God at any time. If we love one another, God *abides in us, and his love is perfected in us.

(e) See note (b) aforegoing.

13 Εν

PARAPHRASE.

ſtians, properly ſtil'd from their Falſe Opinion of Chriſt's being Man, not in Reality but Appearance, Docetæ or Phantaſiaſtæ.

4 Ye *who perſiſt in the True Faith*, are *acted by the Spirit* of God, Little Children, and have overcome them, *i. e. the Antichriſts or Heretical Teachers, viz. ſo as not to be led away by their Falſe Doctrins*: becauſe Greater is He, *i. e. Chriſt* that is in you *by his ſpirit*, than He, *i. e. the Wicked One or Devil* that is in the *Unbelieving or Heretical Part* of the World. 5 They, *i. e. the Falſe Prophets or Teachers* are *All of them influenc'd by Conſiderations* of the World, *i. e. of Worldly Intereſt or Pleaſure*: therefore ſpeak they, *i. e. the Doctrins which they teach ſavour* of the World, and *conſequently* the World (*i e. ſuch as are govern'd by the Intereſt and Pleaſure of the World*) hears them, *i. e. receive and embrace their Falſe Doctrins*. 6 We *who perſiſt in the True Faith and Doctrin of Chriſt, and chooſe rather to ſuffer Perſecution and the Loſs of this World than to forſake the Truth*, are of God: He that knows *truly the Will of* God *made known by Chriſt*, hears us: He that is not *acted by the Spirit* of God, *and conſequently do's not know truly the Will of God made known to us by Chriſt*, hears not Us. Hereby *therefore, as by Another infallible and eaſy Mark, (viz. by Mens being govern'd, or not govern'd, by Worldly Intereſt, Pleaſure, or the like)* know we *ſuch as are directed by* the Spirit of Truth and *ſuch as are miſled by* the Spirit of Error.

XIII. Another *Mark* whereby to diſtinguiſh *Falſe* Chriſtians, viz. *by their Love to the World*, or being altogether influenc'd by Worldly Intereſt.

7 *As Another Mark whereby to judge aright whether we be acted by the Spirit of God*, let us love One Another: for *a true Chriſtian* Love is *wrought in us only by the Spirit* of God: and *therefore* every one that loveth *on true Chriſtian motives*, is born of God *by partaking of his Holy Spirit, That Principle of New and Holy Life*, and knows God *aright*. 8 He that loveth not *thus*, knows not God *aright*: for *if he knew him aright, he would know that* God is Love, *i. e. the moſt Loving Being*. 9 In this was manifeſted the Love of God towards Us *in the moſt extraordinary manner*, becauſe that God ſent his Only begotten Son into the World, that we might live, *i. e. be enabled to attain to Eternal Life* thro' Him. 10 Herein is *the Greatneſs of God's* Love *ſhewn to us*, not that we loved God *firſt*, but that he loved us *firſt, and that even while we were Sinners and ſo at Enmity with Him*, and *out of ſuch his infinite and preventing Love* ſent his Son to be the Propitiation for Our Sins. 11 Beloved, if God ſo loved Us, *what is the natural and plain Inference, but that* we ought alſo ſo to love one another. 12 No man has ſeen (*e*) *or ſenſibly convers'd with* God at any time, *ſo as by that means to beget in Himſelf*, (*or ſhew his*) *Love to God, as by the ſame means Love is mutually begot and ſhewn between man and man. So that*, if ye love one another, *this is the proper way to judge whether* God abides in us, and his Love is perfected in us, *i. e. whether we truly love God, and God conſequently loves us.*

XIV. Another *Mark* to diſtinguiſh *Falſe* Chriſtians, viz. by their *want of Brotherly Love.*

13 Hereby

TEXT.

13 Εν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. 15 Ος ἂν ὁμολογήσῃ ὅτι Ιησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστί· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. 17 Εν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 Ημεῖς οὖν ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

TRANSLATION.

13 Hereby know we, that we *abide in him, and he in us, becauſe he has given us of his Spirit.

14 And we have ſeen and and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs, that Jeſus is the Son of God, God *abideth in him, and he in God.

16 And we have known and believed the love, that God has to us. God is love; and he that abides in love, abides in God, and God in him.

17 Herein is our love made perfect, that we may have confidence in the day of Judgment: becauſe as he is, ſo are we in this world.

18 There is no fear in love, but perfect love caſts out fear; becauſe fear has torment: he that feareth, is not made perfect in love.

19 We *therefore love him, becauſe he firſt loved us.

20 Εάν

PARAPHRASE.

XV. Another Mark to the ſame End, viz. by their Denying *Chriſt to be the True Son of God.*

13 Hereby *then, as by Another plain Mark to diſtinguiſh True from False Chriſtians*, know we, that we abide in Him, and He in Us, becauſe He has given us of his Spirit, *whereby we are influenc'd to love the Brethren, and that principally on this motive, becauſe God has ſo infinitely lov'd us as to ſend his Only begotten Son into the World, that we might live thro' Him, (as is obſerv'd v. 9.)* 14 And *accordingly in oppoſition to another grand Hereſy now adays ſprang up*, we *the Apoſtles of Chriſt* have ſeen *with our Eyes during Chriſts abode here on the Earth, Sufficient Evidences of the Great Truth I am about to teſtify*, and *therefore* do teſtify *here the ſame, viz.* that the Father ſent the Son, *viz. his Only begotten and True Son* to be the Saviour of the world. 15 Whoſoever

PARAPHRASE.

ſoever ſhall confeſs, that Jeſus is the *True or Only begotten* Son of God, God abides in him and He in God, *i. e. He is ſo far a True Orthodox Chriſtian. And conſequently whoſoever ſhall not confeſs, that Jeſus is the True or Only begotten Son of God, begotten (as ſuch) of the Father before All Worlds or from All Eternity, but was a meer Man, not exiſting before his Mother Mary &c. God abides not in him, nor be in God, i. e. He is a Falſe and Heretical Chriſtian*; *as conſequently is Cerinthus and others of like Principles.*

XVI. The Apoſtle again preſſes the Duty of *Brotherly Love*, from the Conſideration of God's Love in giving his *Only begotten Son* to dy for Us.

16 And *this is a Grand and Important Article to be believ'd by All true Chriſtians, becauſe thereon is principally founded, thereby is principally ſhewn the Greatneſs of Gods Love to Man. Was Chriſt any thing leſs than the Only begotten or True Son of God, the Love of God in ſending Him into the World had been infinitely Leſs that now it is. On this account it is only* We *who believe the aforeſaid Article and confeſs that Jeſus is the True Son of God, that* have known and believ'd *aright* the Love, that God has to us. *The Belief of this Grand Article is the moſt Convincing Argument, that* God is Love, *i. e. is the moſt Loving Being, who has ſhew'd his Love to Man in the Higheſt Degree*: and *conſequently the Belief of the ſaid Article is the moſt Convincing Argument, that only* He that abides in Love *to his Brother*, abides in God and God in him. 17 Herein, *viz. by our Love to Others* is our Love *to God* made perfect, *i. e. duly conformable to the Divine Pattern and Command*, ſo that we, *who thus love others*, may have Confidence *of being Accepted by God* in the Day of Judgment: becauſe as He is *Loving to Man*, ſo are we *loving to others* in this World. 18 *I ſay, that Our Love to Others is One means to perfect our Love, and to give us Confidence in the Day of Judgment*: *foraſmuch as* there is no Fear in Love, *i. e. He that has a perfect or true Chriſtian Love of God, duly ſhewing it ſelf in Love to Others here on Earth, has no Fear or Dread of Appearing before God at the Day of Judgment*; but *ſuch his* Perfect Love caſts out *ſuch* Fear *or Dread of God at That Day*; becauſe Fear has Torment *in it in ſome Degree, and the Deſign of That Day of Judgment is not to give any Torment or Uneaſineſs to the True Lovers of God here on Earth, but to Reward ſuch their Love*: *Whence it is evident, that* he that feareth *That day of Judgment, ſo as to be tormented with Dreadfull Expectations*, is not made Perfect in Love, *i. e. is ſuch an One as has not a ſincere and truly Chriſtian Love of God, nor conſequently a True Chriſtian Love to Others.* 19 *As I afore* (*v.*16.) *intimated, ſo I ſay here again more expreſſly, that* We therefore love him, *viz. God*, becauſe He firſt loved Us *in ſuch an High and Amazing Degree, as to ſend his Only-begotten Son into the World, that we ſhould Live thro' Him. And whoſoever loves* (*as He ought*) *God on this Principle, will love his Bro-*

V. 19. † οὖν is read in Alex. and other MSS. and in Vulg. Syr. and Arab. Verſ.

TEXT.

20 Ἐάν τις εἴπῃ· ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν; 21 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Κεφ. ε. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

TRANSLATION.

20 If a man say, I love God, and hates his brother, he is a liar: for he that loves not his brother, whom he has seen, how can he love God, whom he has not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

Chap. V.

Whosoever believes that Jesus is the Christ, is born of God: and every one that loveth him that begot, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcomes the world: and this is the victory that overcomes the world, *even* our faith.

5 Who is he that overcomes the world, but he that believes that Jesus is the Son of God.

6 Οὗτός

ANNOTATIONS.

(*f*) That this and the like Expressions, *Whosoever believes that Jesus is the Christ, is born of God*, is applicable to the Christians in opposition to All Unbelievers, whether Jews or Gentiles, is undeniable. But then it seems no less undeniable, that St John do's not use this or the like Expressions here in this Epistle only to distinguish Christians from such as profess'd themselves to be no Christians. For these were easily enough to be known without St John's giving any Notes or Marks, whereby the Christians might know and distinguish them from themselves. Wherefore since St John uses this and the like Expressions concerning the Person of Christ, as certain Marks or Characters, whereby the True Christians might rightly know and distinguish such *Others* as did not hold these Truths concerning the Person of Christ; it evidently follows that by those

Others

PARAPHRASE.

ther alſo. 20 *Inſomuch that on the contrary* if a man ſay, I love God, and hates his Brother, he is a Liar: for He that loves not his Brother, whom he has ſeen *and thereby has ſeen the wants of his Diſtreſſed Brother, which are ſo many Proper, and that too Senſible Objects of his Love; ſince ſuch Objects as work on our Senſes, are by the Common Experience of All Men found to work more ſtrongly than ſuch as work only on our Reaſon*; how can He, *that thus ſeeing his Brothers wants, refuſes to ſhew ſuch Compaſſion to his Brother, as Love would induce him to ſhew, did he love his Brother*; *how, I ſay, can he that thus loves not his Brother, whoſe Wants he has been thus ſenſibly affected with, be thought with any Reaſon to* love God, whom he has not ſeen, *and conſequently has not had ſuch ſenſible, and ſo ſuch ſtrong Motives to induce him, to love God who is Inviſible?* 21 And *beſides ſuch an One ſhews his want of Love to God, by his Diſobedience to the Commandment of God*; *for* this Commandment have we from Him, that He who loveth God, love his Brother alſo.

XVII. Further of the *Marks* whereby *True* Chriſtians are to be diſtinguiſh'd from *Falſe*.

Chap. V. Whoſoever believes that Jeſus is the Chriſt, *i. e. not only* (*f*) *in oppoſition to the Unbelieving Jews or Gentiles, that He is the Meſſias foretold by the Prophets of O. T. but alſo in oppoſition to the* (*f*) *Hereticks among Chriſtians, that Jeſus is not a Different Perſon from Chriſt, but One and the ſame Perſon*; *and lives according to ſuch his Belief*, is born of God *or a True Chriſtian*: And every one that loves him that begot, *i. e. God*, loveth him alſo that is begotten of Him, *viz. of God, i. e. loveth the True and Orthodox Chriſtian.* 2 *And theſe two Marks are reciprocal, viz. As we know we love God by our loving the Children of God, ſo* by this we know that we love the Children of God, when we love God and keep his Commandments. 3 For *as* this is *the neceſſary Effect of* the *true* Love of God, that we keep his Commandments, *ſo this is One principal Commandment of God, that we love the Children of God*: and *as this is not, ſo the reſt of* his Commandments are not grievous, *to Any One that is a True Chriſtian or born of God.* 4 For whatſoever is born of God, *i. e. every True Chriſtian* overcomes the World, *i. e. has but a juſt or mean eſteem of the Pleaſures or Riches of this World, which are the things that are apt to make the Commandments of God ſeem Grievous to Men, becauſe they put a Reſtraint on Men as to the Enjoyments of Worldly Pleaſure and Riches*: And this is the Victory that overcomes the World, *i. e. the Means whereby we overcome the World*, even Our Faith. 5 Who is he that overcomes the World *truly*, but He that believes that Jeſus is the Son of God, *i. e. not only the Meſſias, but alſo* (*as ſuch*) *is* (*f*) *the Only begotten or True Son of God? and hereby duly qualified to become the Author of Eternal Salvation to All that love and obey him, and abundantly to reward All their Sufferings here for his ſake.*

TEXT.

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. 7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. 8 Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. 9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. 10 Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν

TRANSLATION.

6 This is he that came by water and blood *even* Jesus Christ; not by water only, but by water and blood: and there is the Spirit that bears witness, because the Spirit is truth.

7 For there are three that bear * witness in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he has testified of his Son.

10 He that believes on the Son of God, has the witness

ἐν

ANNOTATIONS.

Others are most rationally to be understood, such Hereticks or False Teachers, as profess'd themselves to be True Christians, and yet did preach contrary Doctrines.

(*g*) That by Water and Blood is here to be understood Baptism and the Lord's Supper, seems more than probable from v. 8. where it is said that the Water and the Blood, as well as the Spirit, are οἱ μαρτυροῦντες, i. e. such as *do bear Witness* in Earth now at present, and so are still in Being or Present to the Church; which can't be properly said of Christ's own Baptism and shedding Blood out of his Side, these particulars being long since past and over. In like manner the Father and the Word and the Holy Ghost are said to be οἱ μαρτυροῦντες in Heaven, not so much because of the Testimony given by Each Divine Person in Former Ages, but because they are Each still in Being, and do still continue to give Testimony to the Truth by the Gifts and Graces daily confer'd on the Church.

(*h*) That by the Spirit is here to be understood the Spirit as it dwells in True Christians, is evident v. 10. of this Chapter and v. 8. compar'd together.

(*i*) It is to be here observ'd that by reason of the same Words, τρεῖς εἰσιν οἱ μαρτυροῦντες, occurring in the 7. verse and being repeated again in 8. verse, All the remaining Part of the 7. verse and so far of the beginning of the 8. verse did happen to be left out by some Transcriber in the Earlier Ages of Christianity; whence the Alex. and several, if not most other Greek MSS. as well as the Syr. Arab. and Ethiop. Versions have the same Omission. But that the present common Reading is nevertheless the true original Reading, may be duly infer'd from these

PARAPHRASE.

XVIII. The Apoſtle again teaches them as to the *True Divinity* of *Jeſus Chriſt*, and alſo of the *Spirit*.

6 This is He that came *into the World to reinſtate us in a Capacity of attaining Salvation, which he has done* by Water and Blood, (*g*) *i. e. by inſtituting the Two Sacraments of Baptiſm and the Lord's Supper, as Principal Means of Grace; This I ſay, is He*, even Jeſus Chriſt, *who came* not by Water only, but by Water and Blood, *i. e. who inſtituted not only the Sacrament of Baptiſm but alſo that of the Lord's Supper, as a Means of Salvation*: and, *as theſe Two Sacraments are Witneſſes on Earth that Jeſus is the Son of God, ſo alſo* there is the Spirit that bears witneſs *to the ſame, and the Spirit* (*h*) *vouchſaf'd to All true Chriſtians is indeed the Primary Witneſs thereof here on earth*, becauſe the Spirit is Truth, *i. e. ſuch a Being as can neither be deceiv'd, nor deceive others by bearing witneſs to that which is Untrue.* 7 For *you are to know that* there are Three that (*g*) bear witneſs (*i*) in Heaven *to the Truth of this Doctrin*, (*viz. that Jeſus is the Only begotten or True Son of God*) the Father, the Word, and the Holy Ghoſt: and theſe Three *Perſons* are One *God or of the ſame Divine Nature.* 8 And there are three that (*g*) bear witneſs in Earth *to the ſame Doctrin, viz.* the Spirit *which is in every True Chriſtian, and witneſſes to the ſame within every True Chriſtian, by moving and inducing every True Chriſtian to believe the ſame*; and the Water *or Sacrament of Baptiſm*, and the Blood *or Sacrament of the Lord's Supper, which are Two ſtanding Evidences here on Earth of Chriſt's being the Son of God, foraſmuch as ſuch as are Baptis'd and do receive the Lord's Supper, do thereby profeſs their Belief of the Truth of the Goſpel*, and *hence it appears that* theſe Three agree in *this* One *Teſtimony, viz. that Jeſus is the Son of God.* 9 *Now* if we *think it but Reaſonable to* receive the Witneſs of Men *thus endued with the Spirit, or Profeſſing their Belief of the Truth of the Goſpel by being Baptiz'd or receiving the Lord's Supper*, the Witneſs of God is greater *or to be more readily or firmly receiv'd by Us, and conſequently the foreſaid Article, that Jeſus is the Son of God in the moſt proper Senſe, ought to be firmly believ'd by us*: for this is *no other than* the Witneſs of God, which he has teſtified of his Son. 10 He that *thus* believes on *Jeſus as truly and properly* the Son of God, has the Witneſs

ANNOTATIONS.

theſe Conſiderations. Firſt, becauſe it has been All along preſerv'd in the old Latin Verſion, (which is Elder than any other Verſ. or Greek MSS. now exſtant) as appears from Tertullian and St Cyprian, &c. Secondly, becauſe the words ἐν τῇ γῇ, which are retain'd in ſeveral, if not moſt of the Greek MSS. that want the 7. verſe, are altogether ſuperfluous, had there been no mention afore of the other Witneſſes ἐν τῷ οὐρανῷ. Thirdly, as in v. 9. *the Witneſs of Men* do's refer to the *Witneſſes in Earth* mention'd in v. 8. ſo *the Witneſs of God* refers to the *Witneſſes in Heaven* mention'd v. 7. Laſtly, what is ſaid v. 7. is no other than what St John relates in his Goſpel to have been ſaid by Chriſt himſelf, *I and the Father are one*, John 10. 30.

V. 13.

TEXT.

ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ υἱῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 11 Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. 12 Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. 13 Ταῦτα ἔγραψα ὑμῖν, †ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. 14 Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· 15 Καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον. οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 17 Πᾶσα ἀδικία ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

TRANSLATION.

in himself: he that believes not * the Son, has made him a liar, because he believes not the * witness that God gave of his Son.

11 And this is the witness, that God has given unto us eternal life; and this life is in his Son.

12 He that has the Son, has life; he that has not the Son, has not life.

13 These things have I written unto you, * that ye may know, that believing on the name of the Son of God ye have eternal life.

14 And this is the Confidence that we have in him, that, if we ask any thing according to his will, he hears us:

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we * ask'd of him.

16 If any man see his Brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: * of that I say not, that he shall pray.

17 All unrighteousness is sin: and there is a sin not unto death.

18 Οἴδαμεν

ANNOTATIONS.

V. 13. † So Alex. and two other MSS. and Vulg. Syr. Arab. and Ethiop. Versions, that is, this is the Reading of the Best MSS. and of all the Four ancient Versions, so that it is not to be doubted but it is the true Original Reading, being likewise much more apposite to the Context than the Common Reading.

(*k*) It is not improbable but St John might here have respect to the Example of our Blessed Saviour himself (John 17. 9.) *I pray for them* (*i. e. the Penitent Believers,*) I pray not for the World, *i. e. Impenitent Sinners and Unbelievers.*

(*l*) As

PARAPHRASE.

Witneſs in himſelf, *as having the Spirit of God, who witneſſes thereto within Him*: He that believes not *that Jeſus is thus* the Son *of God*, has made him, *i. e. God* a Liar, becauſe he believes not the Witneſs that God gave of *Chriſt's being his Son.* 11 And this is *the Sum of* the Witneſs, *viz.* that God has given unto us *the Capacity of attaining* Eternal Life; and this *Capacity of attaining Eternal* Life is *given unto us by God* in *or thro'* his Son. 12 He that has *a Right Faith of and ſincere Obedience to* the Son, has *a firm title to Eternal* Life: he that has not *a Right Faith of and Sincere Obedience to* the Son, has not *a good title to Eternal* Life. 13 *Wherefore* theſe things haue I written unto you, that ye may know, that Believing on the Name of the Son of God, *i. e. Believing Jeſus to be the Chriſt and Son of God in the True and Proper ſenſe of the Words, and living accordingly in Obedience to the Goſpel*, ye have *a moſt ſure Title to* Eternal Life *now, and ſhall certainly enjoy it hereafter upon your perſeverance in the Truth.* 14 And *in the mean while* this is the *farther* Confidence that we have in Him, *i. e. Chriſt*, that if we ask any thing according to his Will, he hears us. 15 And if we know that he hears us, whatſoever we ask *thus according to his Will*, we know *alſo or may be certainly aſſur'd*, that we have the Petitions that we *thus* ask'd of Him, *granted to us Preſently as far as to his Conſent*; *and the ſame will accordingly be Actually beſtow'd upon us at ſuch Time and in ſuch manner, as He ſees Beſt for us in his infinite Wiſdom.*

XIX. Concerning *praying for others.*

16 *In reference hereto it is proper and uſefull to obſerve here unto you,* (*as a particular Inſtance of God's Readineſs to hear and grant what we ask according to his Will,*) that if any man ſee his Brother Sin a Sin which is not *of ſo enormous a Nature, as to render the Sinner Harden'd and Impenitent and ſo unalterably liable* unto *Eternal* Death, He ſhall ask *or pray to God for Him*, and He, *i. e. God* ſhall give Him *that thus prays* Life for them *that he pray'd for, i. e. by his Prayers God ſhall be induced to give the Grace of Repentance to Them he pray'd for, and thereupon Pardon and a New Title to Eternal Life*; *But then it muſt be well remember'd, that God will be thus wrought upon by the Prayers of Another Perſon, only for Them* that ſin not unto Death. *For you are to know that* there is a Sin *of ſo heinous a nature, as that it renders the Sinner Harden'd and Impenitent and ſo unalterably liable* unto Death *Eternal*; *ſuch as is the Caſe of Obſtinate Wilfull Apoſtates and other Harden'd Sinners*: *In reſpect* of that *ſort of Sin* I ſay not, that He, *i. e. any Chriſtian* ſhall (*k*) pray *for ſuch a Sinner, with Hopes of obtaining what he prays for on his Behalf.* 17 *It is true that* All Unrighteouſneſs is Sin; and *withall it is as true, that All Sin is not of an Equal Malignity or Guilt, but as there is a Sin unto Death, ſo alſo* there is a Sin *which do's* not *render the Sinner unalterably liable* unto Death.

18 We

TEXT.

18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 19 Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

20 Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος. 21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

TRANSLATION.

18 We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keeps himſelf, and That wicked one touches him not.

19 *We know that we are of God, and the whole world lies * under the wicked One.

20 And we know that the Son of God is come, and has given us an underſtanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little Children, keep your ſelves from idols. Amen.

ANNOTATIONS.

(*l*) As ὁ πονηρὸς v. 18. denotes the Devil, and is ſo render'd in our Common Tranſlation, ſo it is evident that it is taken in the ſame ſenſe in this v. 19. and ought likewiſe to be ſo render'd.

(*m*) As

PARAPHRASE.

18 We know that whoſoever is born of God, *and acteth agreeably to ſuch his New Birth*, ſinneth not *wilfully or deliberately, much leſs commits any ſuch ſin which renders him unalterably liable unto Death*; but he that is begotten of God, *as long as he acts agreeably to ſuch his Regenerate State*, keeps himſelf *from ſuch ſins*, and That Wicked One *the Devil* touches him not *ſo, as to prevail on him to yeild to ſuch his Sinfull Temptations*. 19 We know *by ſuch our Holy Converſation*, that we *True Chriſtians* are *ſpiritually born* of God; and *that* the whole World *beſides us* lies under *the Power and Dominion of* (*l*) That Wicked One.

XX. A Sinfull Courſe of Life *inconſiſtent* with True Chriſtianity.

20 And *withall* we know that the Son of God is come, and has given us an Underſtanding, that we may know Him that is True, *and ſo can't deceive us*; and *we accordingly have anſwer'd the End of his Coming, and by embracing and perſevering in the Truth of the Goſpel* we are in Him that is True, even in his Son Jeſus Chriſt. This *ſame Jeſus Chriſt, you are to know and believe moſt aſſuredly*, is *no other than* the True God, and Eternal Life, *both as having Eternal Life in Himſelf, and alſo as being the Author of Eternal Life to All true Believers on Him.*

XXI. Further of the *True Divinity* of Jeſus Chriſt.

21 Little Children, *I ſhall conclude with exhorting you to* keep your ſelves from *being ſeduced to worſhip the* Idols *of* (*m*) *Simon Magus and Helena, which are worſhipt by the Followers of Simon.* Amen.

XXII. An exhortation to abſtain from *worſhipping Idols.*

ANNOTATIONS.

(*m*) As *Simon magus* is eſteem'd and ſtyl'd *the Father of Hereſy*, ſo the Hereticks particularly pointed at by St John in this Epiſtle may in general be look'd on as ſo many Followers of Him, tho' differing one from Another in ſome Particular points.

SYNOPSIS.

SYNOPSIS.

I. The *Main Design* of this Epistle, viz. to *preserve* the Jewish Converts in the *True Faith* and *Practice* of the Gospel, wherefore

1. In Opposition to such *Hereticks*, as asserted that *Christ* was no more than a *meer Man*, the Apostle asserts
   - The *Truth* of the contrary Doctrin by teaching
     1. That Christ *was from the Beginning, with the Father. Ch.* I. 1, 2.
     2. That Christ or the Word (as also the Holy Ghost) was *One* with the Father. *Chap.* V. 7.
     3. That Jesus Christ is the *True God* and *Eternal Life. Chap.* V. 19, 20.
   - The *Necessity* of Believing the contrary Doctrin, by teaching them that it was Necessary to Believe it, in order *to have Fellowship with the Apostles*, and *so with the Father and the Son*, and that *their Joy might be full* &c. *Chap.* I. 3, 4. *and* V. 9—13, &c.

2. In Opposition to such *Hereticks*, as asserted that *Christ* was *not a Real Man*, but only *a Man in Appearance*, the Apostle asserts
   - The *Truth* of the contrary Doctrin, by observing to them, that He and the other Apostles had all the Evidences that their Senses could give them, that Christ was a *Real Man*; forasmuch as the Apostles had not only *seen* and *convers'd* with Christ, but had also *handled* him. *Chap.* I. 1.
   - The *Necessity* of Believing Christ to be a *Real Man*, forasmuch as it likewise was Necessary in order *to have Fellowship with the Father and the Son and All True Christians. Chap.* I. 3, 4. As also because *He that confesses that Jesus Christ is come in the Flesh, is of God*; but *He that confesses it not, is not of God. Chap.* IV. 2. 3.

3. In Opposition to such *Hereticks* as deny'd *Jesus* to be the *same Person with Christ*, the Apostle asserts the *Truth* of the said Doctrin, and the Necessity of Believing the same in order to Salvation. *Chap.* II. 18—28, *and Ch.* III. 23, &c.

4. In Opposition to such *Hereticks* as asserted that *Holiness of Life* is *not necessary to Salvation*, the Apostle teaches
   1. That then only *we have Fellowship with God, if we walk in the Light, as He is in the Light. Chap.* I. 6, 7.
   2. That He only *knows God* truly, that *keeps his Commandments. Chap.* II. 3. 7.
   3. That the Love of the *World* is inconsistent with the Love of *God. Chap.* II. 15, 17.
   4. That All *Sin* properly so call'd is no other than a *Transgression of the Law* of God, and consequently *inconsistent with Christianity. Chap.* III. 4—10. &c.

5. In Opposition to such *Judaizing Hereticks* and others, as thought that their *Zeal for the Law* would justify their *Ill Usage* and *Persecution* of the Orthodox Christians, the Apostle largely presses the Great and Indispensable Duty of *Brotherly Love. Chap.* II. 8—11. *and* III. 10—24. *and* IV. 16. *to the end.*

6. In Opposition to those *Heretical* Christians, that not only *follow'd Simon Magus, but even worship'd* the Image of Him and his *Helena*, the Apostle in a word exhorts the Jewish Converts *to keep themselves from Idols. Chap.* V. *ult.*

7. The Apostle frequently cautions them against the *Antichrists*, i. e. *Hereticks* and *False Teachers* of those Times; and gives them Certain Characters or Marks, whereby they might distinguish such Hereticks, agreeably to the several Particulars above observ'd. *Chap.* IV. 2. 3. IV. 4—15. *and* V. 1—5.

8. The Apostle encourages them to *persevere in the Truth* of the Gospel. *Chap.* II. 29—III. 3.

II. The Apostle States the Case of *Sinfulness*, teaching 1*st* that *All have Sinn'd*, viz. before they receiv'd the Gospel or (which comes to the same) arriv'd at Maturity to understand and consider the Duty of Religion (*Ch.* I. 8, 9.) 2*dly* That by the Grace of the Gospel we are *enabled not to Sin*, and that agreeably thereto *He that commits Sin, is not of God but of the Devil* (*Ch.* II. *and* III. 4—10. *and elsewhere*:) *Lastly*, that such as do *fall into Sin after Baptism*, are not to despair but *have an Advocate with the Father, Jesus Christ, who is the Propitiation for their Sins* upon True Repentance. *Chap.* II. 1, 2.

III. The Apostle gives by the way some Directions concerning *Praying for Others. Chap.* V. 16, 17.

THE

THE *PREFACE* TO THE SECOND and THIRD EPISTLE OF JOHN THE APOSTLE.

AS to the *Time* of Writing theſe Two Epiſtles, No more can be ſaid than that it is generally Agreed, that they were written about the ſame Time with the Firſt Epiſtle. The Place where they were written, is as Uncertain as That where the Firſt was writ. I. Of the *Time* when, and *Place* where, theſe Epiſtles were written.

The main *Deſign* of Each Epiſtle is much the ſame, viz. partly to commend the reſpective Parties they were wrote to, for Perſevering in the True Faith and Practice of the Goſpel, and partly to exhort them ſtill to go on in ſuch their Perſeverance. II. The *Deſign* of them.

The True Reaſon how theſe two Epiſtles came to have the Title of *Catholick* or *General* prefixt to them in ſome Copies, ſeems to be no more than this, viz. that ſome Indiſcreet Copyers ſeeing the Firſt Epiſtle *ſo* ſtyl'd, thought that therefore the *ſame* Title muſt belong to the Other Two likewiſe. III. How they came to be ſtil'd by ſome *Catholick* or *General*.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF JOHN THE APOSTLE.

TEXT.

Ο πρεσβύτερος ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. 3 Ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ † Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρός. 5 Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφω σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. 7 ὅτι πολλοὶ πλάνοι

TRANSLATION.

THE elder unto the elect Lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth,

2 For the truths sake which abides in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from * Jesus Christ the Son of the Father in truth and love.

4 I rejoyced greatly, that I found of thy children walking in the truth, as we have receiv'd * commandment from the Father.

4 And now I beseech thee, Lady, not as tho' I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are

† ἐξῆλθον

THE SECOND EPISTLE OF JOHN THE APOSTLE.

PARAPHRASE.

THE (*n*) Elder *John* unto the Elect *or Christian* (*o*) Lady and her Children, whom I love in the Truth, *i. e. moſt Truly and Affectionately*, and not I only, but alſo All they that have known the Truth *of the Goſpel*, *i. e. All True Chriſtians*, 2 *whom we All love*, *I ſay*, for the Truths ſake which abides in Us, and ſhall be with us for ever, *i. e. for the ſake of the True Profeſſion of the Goſpel, wherein as we do hitherto, ſo I hope and pray we ſhall for ever perſevere*: 3 Grace be with you, Mercy and Peace from God the Father, and from Jeſus Chriſt the Son of the Father in Truth and Love, *i. e. the True and Beloved Son of the Father.*

I. The Introduction.

4 I rejoyced greatly, that I found of thy Children walking in the Truth *of the Goſpel*, as we have receiv'd Commandment from the Father *when he ſaid, This is my Beloved Son, hear him.* 5 And now I beſeech thee, Lady, not as tho' I wrote a New Commandment unto thee, but that which we had from the Beginning *of the Goſpel given by Chriſt himſelf*, that we love one another. 6 And this is *that which Chriſt requires as a certain Proof of our* Love *to him*, that we walk after his Commandments. *And accordingly* this is the Commandment *in a ſpecial manner now to be obſerv'd and obey'd, viz.* that, as ye have heard *the Truth* from the Beginning, ye ſhould walk in it. 7 For many Deceivers

II. The Apoſtle commends the Lady for her *Perſeverance in the Truth*, and exhorts her *ſtill to perſevere* therein, together with her Children.

ANNOTATIONS.

V. 3. † Κυρίου is wanting in Alex. and other MSS. as alſo Vulg. Syr. and Ethiop. Verſions.

(*n*) *Elder* being a Name of Honour among the Jews, given to the Chief of their Tribes, the ſame agrees very well with the Office of the Apoſtles, ſet over the Twelve Tribes of the Houſe of Iſrael in Spiritual Concerns.

(*o*) By *Lady* many learned Perſons underſtand ſome *Church* to be denoted, and among them ſome conceive the Church to be That of Jeruſalem, or at leaſt a Church of Jewiſh Converts. And conſequently by the *Elect Siſter* (v. 13.) they underſtand ſome other Chriſtian Church. If it denote a Perſon, it is altogether unknown who ſhe was.

V. 7.

TEXT.

† ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 Βλέπετε ἑαυτούς, ἵνα μὴ † ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. 9 Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 10 Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγητε· 11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, † ἐλπίζω γὰρ γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς †.

TRANSLATION.

* gone forth into the world who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an Antichriſt.

8 Look to yourſelves, that ye * loſe not thoſe things which ye have wrought, but that ye receive a full reward.

9 Whoſoever tranſgreſſeth, and abides not in the doctrin of Chriſt, has not God: he that abides in the doctrin of Chriſt, he has both the Father and the Son.

10 If there come any * one unto you, and bring not this doctrin, receive him not into your houſe, neither bid him God ſpeed.

11 For he that bids him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; * for I truſt to come unto you, and ſpeak face to face, that our Joy may be full.

13 The Children of thy elect Siſter greet thee.

ANNOTATIONS.

V. 7. † So Alex. Vulg. Syr. Irenæus, &c.

V. 8. † So Alex. and many other MSS. as alſo Vulg. Syr. Ethiop. Verſions; and Irenæus, &c.

PARAPHRASE.

ceivers are gone forth into the World, who confeſs not *but deny* that Jeſus Chriſt is come in the Fleſh, *i. e. did become a Real Man, by taking upon him our Real Fleſh or Nature; pretending that He appear'd only as a Man.* This is a Deceiver and *that of ſo high a Degree as to deſerve the Name of* an Antichriſt. 8 Look to your ſelves that *by being ſeduced by ſuch Falſe Teachers from adhering to the True Faith,* ye loſe not *the Reward of* thoſe *Good* things which ye have wrought *hitherto,* but that *by perſevering to the end in the True Faith* ye receive a Full Reward of *All your Good Deeds from firſt to laſt.* 9 *Know from me that* Whoſoever tranſgreſſes and abides not in *the Profeſſion of the True* Doctrin of Chriſt, has not *That which* God *requires in order to his Salvation: Only* He that abides in the Doctrin of Chriſt, he has *what* both the Father and the Son *require as the Condition of his Salvation.* 10 If there come any one unto you, and bring not this Doctrin *of Chriſt, which ye have receiv'd of Us,* receive him not into your Houſe, neither *do ſo much as* bid him God ſpeed. 11 For he that bids him God ſpeed, *i. e. do's ſhew any Friendſhip to him, or Encouragement,* is partaker of his Evil Deeds.

III. The Concluſion.

12 Having many things to write unto you, I would not write with paper and ink; for I truſt to come unto you, and ſpeak face to face that our Joy may be full *by the mutual Enjoyment of one anothers Converſation.* 13 The Children of thy Elect *or Chriſtian* Siſter greet thee.

ANNOTATIONS.

V. 12. † So Alex. and other MSS. and Vulg. and Ethiop. Verſions.

V. 13. † Αμὴν is wanting in Alex. and ſome other MSS. as alſo Vulg. and Arab. Verſions. It is not added to the Third Epiſtle but by one or two MSS.

THE

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

THE THIRD EPISTLE OF JOHN THE APOSTLE.

TEXT.

Ο πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν, καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς, καὶ εἰς τοὺς ξένους, 6 οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. 7 Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10 Διὰ

TRANSLATION.

THE elder unto the *belov'd Gaius, whom I love in the truth.

2 Belov'd, I wiſh that thou mayſt proſper in all things and be in health, even as thy ſoul proſpers.

3 For I rejoyced greatly, when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy, than to hear that my children walk in the truth.

5 Belov'd, thou doſt faithfully whatſoever thou doſt to the brethren, and to ſtrangers,

6 Who have been witneſs of thy Charity before the Church: whom if thou bring forward on their journey after a godly ſort, thou doſt well.

7 Becauſe that for *his* names ſake they went forth, taking nothing of the Gentiles.

8 We ought therefore to receive ſuch, that we might be fellow-helpers to the truth.

9 I wrote unto the Church: but Diotrephes, who loves to have the preeminence among them, receives us not.

τοῦτο

THE THIRD EPISTLE OF JOHN THE APOSTLE.

PARAPHRASE.

THE Elder *John* unto the beloved (*p*) Gaius, whom I love in the Truth, *i. e. moſt Truly and Affectionately, and that for the ſake of his Perſevering in the Truth of the Goſpel.*

I. The Introduction.

II. The Apoſtle commends Gaius for his *Perſeverance in the Truth*, and *Kindneſs* to other Chriſtians, particularly to the Miniſters of the Goſpel.

2 Beloved, I wiſh that thou mayſt proſper in all *temporal* things, and *ſpecially* be in Health, even as thy ſoul proſpers *in all Spiritual things.* 3 For I rejoyced greatly, when the Brethren came and teſtified of the *Perſeverance in the* Truth that is in Thee, even as thou walkeſt in the Truth, *Thy own Behaviour being agreeable to their Teſtimony of Thee.* 4 I have no greater Joy, than to hear that my Children walk in the Truth. 5 Beloved, thou doſt faithfully, *i. e. as becomes a Faithfull Chriſtian*, whatſoever thou doſt to the Brethren *that live in thy Country*, and to *Chriſtian* Strangers *that travel into thy Country.* 6 Who have born witneſs of thy Charity before the Church; whom if thou bring forward on their Journey after a Godly ſort *or as it is fit to receive the Miniſters of God*, thou ſhalt do well: 7 becauſe that for his, *i. e. Chriſt's* names ſake they went forth *to preach the Goſpel*, taking nothing of the Gentiles *to whom they preach'd.* 8 We therefore ought to receive ſuch, that we might be Fellow-helpers to the *promoting* the Truth *or Goſpel.*

III. The Apoſtle acquaints Him with the Ill Behaviour of *Diotrephes*, and the Good Behaviour of *Demetrius.*

9 I wrote unto the Church: but Diotrephes, who loves to have the Preeminence among them, receives us not, *i. e. has no regard to my Letter.*

ANNOTATIONS.

(*p*) This *Gaius* is thought to be the ſame mention'd by St Paul, *Rom.* 16. 23.

TEXT.

τῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τύτοις, οὔτε αὐτὸς ἐπιδέχεται τὺς ἀδελφύς, καὶ τὺς βυλομένυς κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τῦ Θεῦ ἐστιν· ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ †οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

13 Πολλὰ εἶχον γράφειν †σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμυ σοι γράψαι. 14 Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. Ἀσπάζονταί σε οἱ φίλοι. Ἀσπάζου τὺς φίλυς κατ' ὄνομα.

TRANSLATION.

10 Wherefore if I come, I will remember his deeds which he do's, prating againſt us with malicious words: and not content therewith, neither do's he himſelf receive the brethren; and forbids them that would, & caſts *them* out of the Church.

11 Beloved, follow not that which is evil, but that which is good. He that do's good, is of God: but he that do's evil, has not ſeen God.

12 Demetrius has good report of all men, and of the truth it ſelf: yea, and we alſo bear witneſs, and thou knoweſt that our witneſs is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. *The Friends ſalute thee. Salute the Friends by name.

PARAPHRASE.

ter. 10 Wherefore if I come, I will remember his Deeds which he do's, prating againſt us with malicious words; and not content therewith, neither do's He himſelf receive the Brethren and forbids them that would, and caſts them *that thus would*, out of the Church, *if they proceed to receive the Brethren.* 11 Beloved, follow not that which is Evil, but that which is Good. He that do's good, is *a Child* of God; but he that do's Evil, has not ſeen, *i. e. has no True Knowledge of* God. 12 Demetrius has good Report of All men, and of the Truth it ſelf, *His Actions being agreeable to the Report of him*: Yea, and we, *i. e. I John my ſelf* alſo bear *like* witneſs *of Him*, and thou knoweſt Our Witneſs is true.

IV. The Concluſion.

13 I had many things to write, but I will not with Ink and Pen write unto thee. 14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. The Friends *here with me* Salute thee. *Do thou on our behalf* Salute the Friends by name *that are with thee.*

ANNOTATIONS.

V. 12. † So Alex. and ſeveral other MSS. as alſo Vulg. Latin Verſion.
V. 13. † Σοι is read in Alex. and other MSS. and Vulg. Syr. Ethiop. Verſions.

THE EPISTLE GENERAL OF JUDE THE APOSTLE.

THE PREFACE.

AS it is obſerv'd in the Paraphraſe that this *Jude* was the Brother of *James the Son of Alpheus*, (as it is mention'd Luk. 6. 15, 16.) ſo it is alſo obſervable that this *Jude* appears (from Matt. 10. 3. compar'd with the forecited Texts of Luke) to have been otherwiſe call'd *Lebbeus*, and to have been ſirnam'd *Thaddeus*; and laſtly it is obſervable that He and his Brother *James* (the writer of the Epiſtle of that Name) were both the reputed Brothers of our Saviour, as we learn from Matt. 13. 55.

I. *Jude* the Writer of this Epiſtle, *who*.

By reaſon of the great Affinity there is between this Epiſtle and the Second of St Peter, it is therefore not improbably conjectur'd, that this was writ much about the ſame *Time* with That, and conſequently about A. D. 65. or 66. The Place where it was writ is altogether Uncertain.

II. Of the *Time* when, and *Place* where, this Epiſtle was written.

The *Deſign* likewiſe of this Epiſtle is the ſame with that of the Second of St Peter, viz. to preſerve (more eſpecially) the Jewiſh Converts in the True Faith and Practice of the Goſpel, in oppoſition to the Hereſies that then began to ſpread themſelves among Chriſtians.

III. The *Deſign* of it.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

THE EPISTLE GENERAL OF JUDE THE APOSTLE.

TEXT.

ΙΟΥΔΑΣ Ιησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ιακώβου, τοῖς ἐν Θεῷ πατρὶ † ἡγαπημένοις, καὶ Ιησοῦ Χριστῷ τετηρημένοις κλητοῖς· 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3 Αγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. 4 Παρεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ιησοῦν Χριστὸν ἀρνούμενοι. 5 Υπομνῆσαι δὲ ὑμᾶς βούλομαι † εἰδότας ἅπαξ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. 6 Αγγέλους τε τοὺς μὴ τηρήσαντας † ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,

TRANSLATION.

JUDE the Servant of Jesus Christ, and brother of James, to the * call'd that are * belov'd by God the Father, and preserv'd in Jesus Christ,

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once deliver'd unto the Saints.

4 For there are certain men crept in unawares, who were before of old ordain'd to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

5 I will therefore put you in remembrance, * who once knew all, how that the Lord having sav'd the people out of the land of Egypt, afterward destroy'd them that believ'd not.

6 And the Angels who kept not their first estate, but left their proper habitation, he has

εἰς

THE EPISTLE GENERAL OF JUDE THE APOSTLE.

PARAPHRASE.

I. The Introduction.

JUDE the Servant *in a ſpecial manner, i. e. the Miniſter and Apoſtle* of Jeſus Chriſt, and the Brother of James (*q*) *the Son of Alpheus*, to the Called that are beloved by God the Father, and preſerv'd in *the True Doctrin of* Jeſus Chriſt, *i. e. to the Faithfull Chriſtians.* 2 Mercy unto you, and Peace and Love be multiplied.

II. The Apoſtle exhorts to *Perſeverance in the Truth*, ſhewing by ſeveral inſtances the wrath of God againſt the Wicked and Impenitent.

3 Beloved, when I gave all diligence to write unto you of the Common Salvation, it was needfull for me to write unto you and exhort you *in a ſpecial manner* that ye ſhould earneſtly contend for the Faith which was once deliver'd unto the Saints *or Diſciples of Chriſt.* 4 For there are certain Men crept in unawares *among Chriſtians*, who *are guilty of ſuch Crimes as* were Before of Old (*r*) ordain'd to this Condemnation *which ſhall befall them without Repentance: for they are* Ungodly Men, turning the Grace of our God into Laſciviouſneſs, *i. e. ſo perverting the Doctrin of the Goſpel, as to teach that it even countenances and encourages Laſciviouſneſs*, and denying the only Lord God and our Lord Jeſus Chriſt. 5 I will therefore put you in remembrance, who once knew all *this I am going to ſay*, how that the Lord having ſav'd the People *of Iſrael* out of the Land of Egypt, *nevertheleſs* afterward deſtroy'd them that believed not, *i. e. continued not in a due Faith and Obedience to God: and in like manner ſhall God deſtroy ſuch Chriſtians as perſevere not in the True Faith and Doctrin of Chriſt, which they once receiv'd.* 6 And the Angels who kept not their firſt eſtate *or Condition*, but left their proper Habitation, *as being caſt out of Heaven which was graciouſly deſign'd by God for their more peculiar Abode*, He,

ANNOTATIONS.

V. 1. † So Alex. and other MSS. as alſo Vulg. Syr. and Ethiop. Verſions; and Origen, &c. V. 5. † So Alex. Vulg. &c. (*q*) See *Luke* 6. 15, 16.

(*r*) Read the Paraphraſe on v. 14. which gives a clear Sight to what is here ſaid.

(*ſ*) St Jude

TEXT.

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν. 7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν. Ἐπιτιμήσαι σοι Κύριος. 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται ἐν τούτοις φθείρονται. 11 Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. 12 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι,

TRANSLATION.

reserv'd * for everlasting chains under darkness * at the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after * other flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 * And yet in like manner these dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them, for they have gone in the way of Cain, & ran greedily after the error of Balaam for reward, & perish'd in the gainsaying of Korah.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, car-

ANNOTATIONS.

(s) St Jude having instanc'd (v. 6) in the Punishment of the Evil Angels, as what he here says of the Impostor's *defiling the Flesh* plainly answers to the instance of the other Sin of Sodom &c. so what he adds concerning the said Impostor's *despising Dominion &c.* may reasonably be suppos'd ro answer to the Sin of the said Evil Angels. (t) Compare 2 *Pet.* 2. 13.

(u) Compare

PARAPHRASE.

He, *i. e. the Lord* has reſerv'd for everlaſting Chains under Darkneſs, *i. e. for Everlaſting Damnation* at the judgment of the Great Day. *And if God ſpares not the Wicked Angels, much leſs will he the Wicked Chriſtians.* 7 *And to add one Inſtance more, which has an affinity to the Laſcivious Practices of theſe Impoſtors; Their Puniſhment ſhall be* even as *that of* Sodom and Gomorrha and the Cities about them, *which* in like manner *to theſe Impoſtors* giving themſelves over to Fornication, and going after other Fleſh *than Natural Religion allows of*, are ſet forth for an Example *to All ſuch Laſcivious Perſons*, ſuffering the Vengeance of *God's Wrath in ſuch manner, namely by having their Cities ſo conſum'd by Fire as never again to be capable of being Rebuilt, as that their Puniſhment is a proper Emblem of that* Eternal Fire *which is to be the puniſhment of the Damn'd at the Laſt day.*

III. The Apoſtle ſhews how the Hereticks and their Followers in thoſe Times *reſembled* by their Sinfull Practices, the foremention'd Inſtances of Wicked Angels and Men; and proceeds more largely to *deſcribe* them.

8 And yet, *notwithſtanding the ſeveral forementionꝰd inſtances of God's Wrath againſt ſuch Ungodly Perſons*, in like manner Theſe Dreamers *or Impoſtors* defile the Fleſh, *i. e. maintain and practice All Sinfull and even Unnatural Copulation, as did the Sodomites &c. and like the* (*ſ*) *Evil Angels, Theſe* deſpiſe Dominion, and ſpeak evil of Dignities, *i. e. of their Civil Princes and Magiſtrates.* 9 Yet *on the contrary* Michael the Archangel, when contending with the Devil, (*who by means of Moſes Body would have ſeduced the Iſraelites to ſome Idolatrous Worſhip*) he diſputed about the Body of Moſes, *not ſuffering the Devil to do what he would haue done with it*, durſt not (*as knowing it Diſpleaſing to God*) bring againſt Him, *viz. the Devil himſelf* a Railing Accuſation *before God*; but ſaid *to the Devil no more than this*, The Lord rebuke thee. 10 But theſe *Impoſtors or Falſe Teachers* ſpeak Evil of *the Civil Magiſtrates in relation to* thoſe things which they know not, *viz God's permitting the World to be at preſent govern'd by Heathen Princes &c.* but what they know Naturally as Brute Beaſts *which are govern'd by their Natural Appetites, viz. the Senſual Pleaſures of the Fleſh and the like*, in thoſe things, *i. e. in purſuing and indulging thoſe Senſual Pleaſures* they corrupt themſelves. 11 Wo unto them, for they have, *not only acted thus like Brute Beaſts in following their Natural and Senſual Apetites, but have alſo* gone in the way of Cain, *following his Example in Perſecuting and Murdering their Brethren*, and ran greedily after the Error of Balaam *in ſeducing Others to Sin, namely by ſeducing them from the Truth of the Goſpel to be Their Diſciples* for Reward *or out of a Principle of Covetouſneſs and of Worldly Intereſt*, and periſh'd in the Gainſaying of Korah, *i. e. as Korah periſh'd in oppoſing Moſes, ſo ſhall theſe certainly periſh in oppoſing the Apoſtles of Chriſt.* 12 Theſe are Spots *or Blemiſhes to Chriſtianity* in *abuſing the Deſign of* your Feaſts of Charity, *inaſmuch as* when they feaſt with you *at thoſe Feaſts, they* (*t*) *riot* feeding themſelves without Fear *of God to Intemperance*: Clouds they are *like unto* without Water,

TEXT.

ὑπὸ ἀνέμων παραφερόμενα, δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα· 13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται. 14 Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων· Ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, 15 ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάσας τὰς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι. καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν. 17 Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,

TRANSLATION.

ried about of winds; trees whose fruit withers, without fruit, twice dead, pluck'd up by the roots.

13 Raging waves of the Sea, foming out their own ſhame; wandring ſtars, to whom is reſerv'd the blackneſs of darkneſs for ever.

14 And Enoch *the ſeventh from Adam propheſy'd *even to theſe, ſaying: Behold the Lord comes with ten thouſands of his Saints,

15 To execute judgment upon all, and to convince all that are ungodly, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaks great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before *by the Apoſtles of our Lord Jeſus Chriſt:

18 How that they told you, there ſhould *come mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 ἑαυτοὺς

PARAPHRASE.

and ſo yeilding no Benefit; *and like the ſaid Clouds*, *they are* carried about of Winds, *i. e. Tempeſts* (*u*) *which do Harm. They may be liken'd unto* Trees whoſe fruit withers, *or rather which are* without fruit, twice dead, *viz. once before and once ſince their Converſion, viz. by their Apoſtacy*; *and ſo fit for nothing but to be* pluck'd up by their Roots: 13 *They may be liken'd to* Raging waves of the Sea, foming out their Own ſhame; *or to* Wandring Stars, to whom is reſerv'd the Blackneſs of Darkneſs for Ever, *i. e. to whom after they have here for a time ſeduced others by their Falſe Lights*, *is reſerv'd Eternal Darkneſs or Damnation to be inflicted on them at the Laſt Day.* 14 And Enoch, *who was no more than* the Seventh *in a Lineal Deſcent* from Adam, propheſied even *ſo long ago* to theſe *of the Condemnation that they ſhould fall into*, ſaying: Behold, the Lord comes with Ten Thouſands of his Saints, 15 to execute Judgment upon All *ſuch wicked Wretches*, and to convince *by ſuch their Puniſhments* All that are Ungodly among them, *i. e. among Men* of All their Ungodly Deeds, which they have ungodly committed; and of all their hard ſpeeches *or ill Language*, which Ungodly ſinners have ſpoken againſt Him. 16 Theſe *Impoſtors* are *alſo* Murmurers *and* Complainers, *never content with their Preſent Condition*, walking after their own Luſts: and their mouth ſpeaks great ſwelling words (*w*) *of Vanity*, *i. e. of their own pretended Knowledge and Perfection*, having Mens Perſons *tho' never ſo Bad*, in Admiration becauſe of Advantage. 17 But, Beloved, remember ye the words which were ſpoken before by the Apoſtles of our Lord Jeſus Chriſt; 18 how that they told you there ſhould be *ſuch* Mockers *of Chriſtianity* in the Laſt Time, *i. e. Juſt before the Fatal Deſtruction of the Jewiſh Oeconomy or State*, who ſhould walk after their own ungodly luſts. 19 Theſe be they *thus foretold by the Apoſtles of Chriſt*, who *now adays* ſeparate themſelves *from the Aſſemblies of the Chriſtians for fear of Perſecution*, being *themſelves only* (*x*) Senſual *and* having not the Spirit *of Chriſt.*

IV. The Apoſtle returns to exhort them he writes to, that they would *perſevere* in the Truth of the Goſpel.

20 But ye, Beloved, building up your ſelves on your moſt Holy Faith, *i. e. perſevering therein, and* praying in the Holy Ghoſt, *not only in Private by the aſſiſtance of the Holy Spirit which is in you, but alſo in the Publick Aſſemblies where the Holy Spirit is preſent in a more ſpecial*

ANNOTATIONS.

(*u*) Compare 2 *Pet.* 2. 17. (*w*) Compare 2 *Pet.* 2. 18.

(*x*) It is very probable, that theſe Impoſtors repreſented the true Chriſtians as ψυχικοὶ &c. whereupon the Apoſtle retorts upon them, that they are themſelves truly the ψυχικοὶ &c.

TEXT.

21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. 22 Καὶ οὓς μὲν † ἐλέγχετε διακρινομένους, 23 οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 Τῷ δὲ δυναμένῳ φυλάξαι †ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, 25 μόνῳ † τῷ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

TRANSLATION.

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And * ſome being wavering rebuke:

23 And others ſave, pulling them out of the fire; and of others have compaſſion with fear, hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy,

25 To the only God our Saviour, thro' Jeſus Chriſt our Lord, be glory and majeſty, dominion and power, both now and ever. Amen.

ANNOTATIONS.

V. 22. † So Alex. and ſome other MSS. as alſo Vulg. Syr. and Ethiop. Verſions.
V. 24. † So Vulg. Syr. Arab. and Ethiop. Verſions. And ſome MSS. Alex. has ὑμᾶς for ὑμᾶς thro' heedleſsneſs of the Writer.

V. 25.

PARAPHRASE.

cial manner to aſſiſt the Prayers of the Congregation, 21 Keep your ſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt, *if not in delivering you from your preſent Calamities, yet in preſerving you* unto Eternal Life. 22 And *as to your Behaviour to Others,* ſome being wavering *whether they ſhall adhere to the True Faith or not,* rebuke, *endeavouring to keep them in the True Faith by ſuch your Reproof:* 23 And others *who are further miſled* ſave, pulling them *as it were* out of the Fire, *as the Angels did Lot out of the Fire of Sodom, i. e. uſing more Preſſing and Cogent methods*; and *laſtly* of others *not ſo far gone* have Compaſſion *ſo as to let it be join'd* with Fear *of their abuſing your Compaſſion, and therefore notwithſtanding ſuch your Compaſſion behave your ſelves, as* hating even the Garment ſpotted by the Fleſh, *i. e. the leaſt degree of Impurity.*

V. The Concluſion.

24 Now unto Him that is able to keep you from Falling, and to preſent you Faultleſs before the preſence of his Glory, with exceeding joy, 25 to the only God our Saviour, thro' Jeſus Chriſt our Lord, be Glory and Majeſty, Dominion and Power; both now and ever. Amen.

ANNOTATIONS.

V. 25. † Σοφῷ is wanting in Alex. and ſome other MSS. as alſo Vulg. Arab. and Ethiop. Verſions. And διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν is read in Alex. and other MSS. and Syr. Arab. and Ethiop. Verſions.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*. v. 1.

II. The *Main Design* of the Epistle, viz to *preserve* those He wrote to, in the *Truth of the Gospel*. Which S Jude do's,

Partly by way of *Exhortation*; wherein He observes

1. That these *Deceivers* or False Teachers were *of Old foretold*, and what their *Condemnation* should be; particularly by Enoch. v. 4. *and* 14, 15.
2. That of the *Israelites* that were brought out of Egypt, such as *persever'd not* in the Belief of and Obedience to God's Word, were nevertheless *afterwards destroy'd*. v. 5.
3. That the *Angels* themselves upon their Disobedience were cast out of Heaven, and are reserv'd for Everlasting Damnation. v. 6.
4. That *Sodom* and *Gomorrha* were utterly destroy'd for such *Lascivious* Practices, as were encourag'd by these False Teachers.
5. That the Coming of these False Teachers was no more than was *foretold by the Apostles of Jesus Christ*. v. 17.
6. That the *Reward* they would at last obtain for such their Perseverance thro' Christ, would be Great. v. 20, 21.

Partly by Describing the *False Teachers* or *Hereticks* of those Times: Namely

1. As to their *Principles* and *Practices*, viz.
   1. That they *defile the Flesh*, or pervert the Gospel to countenance all Lewd Practices; they being altogether *Sensual, and having not the Spirit* of Christ. v. 8. *and* 19.
   2. That they *despise Dominion* and *speak Evil of Dignities*, stirring up Commotions and Rebellions against the Civil Powers of the Heathen States wherein they liv'd. 8—10.
   3. That they wanted Brotherly Love and Affection, and were in their Hearts no other than *Murderers* as *Cain*. v. 11.
   4. That they were mightily influenc'd by *Covetousness* as *Balaam*. *ibid.*
   5. That they were likewise influenc'd by *Pride* and *Faction* against the True Apostles of Christ, as was *Corah* against Moses. *ibid.*
   6. That they were *Murmurers* and *Complainers*. v. 16.
   7. That they *separated* themselves from the Assemblies of the Orthodox Christians. v. 19.
2. As to the great *Mischief* and *Scandal* they bring on the Church and the Souls of Men. v. 12.
3. As to the *Dreadfull Judgment* that shall befall them at the Last Day. v. 13—15.

III. Some Directions how to *deal* with the several sorts of Christians, that had not yet Apostatiz'd. v. 22, 23.

IV. The *Conclusion* v. 24, 25.

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FINIS.

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